



Kitabul Haj

Maulana M. S. Banoo

FOREWORD

Haj is one of the five fundamental principles of Islam. In the systematic evolutionary process regarding the spiritual development of a Muslim's life, Haj is the last.

Man has first to evolve and uplift himself from the impure and gloomy depths of KUFR and SHIRK by believing and bearing testimony to the irrefutable fact that there is none worthy of worship and that there is no object of worship but ALLAH ALONE and that Nabi Muhammad ﷺ is the LAST, FINAL and TRUE MESSENGER of Allah.

Once this first stage of IMAAN and SHAHADAH has been satisfactorily achieved, man has become worthy of being called a Muslim. He must now raise himself to a higher plain of spirtitual develpment by demonstrating his FAITH practically in the performance of the FIVE daily prayers, and more particularly, in congregation in a MASJID.

Becoming steadfast and regular in SALAH, which is aptly conferred with the most appropriate title of ME'RAJUL MO'MENEEN (Meraj is the journey of the Prophet to the seven heavens. Salah is the merajul mo'meneen, i.e. meraj of the believer), by no other than the Holy Prophet ﷺ himself, he heads onto a more rigorous training and disciplining, in this race of spirtual perfection, to what is termed SAUM (Fasting). He who undergoes this spiritual purification process sincerely and consciously, is assured by the Holy Quran of being put on the highway of TAQWA (Piety).

After this spiritual purge, follows another obligatory monetary purge, termed as ZAKAH, which literally means PURITY. After a lapse of one full year, the submissive believer, lays bare his entire possessions, at the disposal of his GHANI and MUGHNI Creator, Who wants him to hand out to the poor, only two and a half percent of his wealth. Thus in submitting to the majestic command of "Wa aatuz Zakaah" (and give Zakah) (Quran, 2:83), the believer has now purified his wealth also.

Thus going through these evolutionary spirtual training and disciplining of one's self, and cleansing and purifying one's wealth, a time comes in the life of many a fortunate obedient servant of Allah, that he has accumulated sufficient pure, lawful, wealth enabling him to fulfil the last fundamental obligation in this evolutionary process of spiritual development. This is HAJ.

Allah Ta'ala says in the Holy Quran:

"And pilgrimage to the House is a duty unto Allah for mankind, for him who can journey unto it. And for him who disbelieves surely Allah is independent of the entire universe."

(Quran 3:97)

Since Haj is the last link to the chain of this spiritual evolutionary process and entails spending large sums of money, and for many, undertaking a journey of thousands of miles, Allah the Merciful, made it obligatory only once in a lifetime.

Addressing Nabi Ibrahim (Alayhis Salaam) Allah says:

"And proclaim unto mankind the Pilgrimage: they will come unto you on foot and on every lean camel, coming from every REMOTE PATH."

(Quran 22:27)

Before I proceed I would like to quote here an authentic Hadith from Bukhari Sharif to prove the systemiatic evolutionary nature of the fundamental principles of Islam.

Abdullah bin Abbas (رضی اللہ عنہ) narrates that the Holy Prophet ﷺ sent Mu'az bin Jabal (رضی اللہ عنہ) to Yemen (as a governor) and instructed him thus: Call them to bear witness that there is none worthy of worship but Allah and I am the Messenger of Allah. If they submit to this then inform them that Allah has made obligatory upon them five prayers during the course of the day and night. And if they submit to his then inform them that Allah has made obligatory upon them Zakah in their wealth which should be taken from their wealth and given to their poor. (Bukhari/Muslim)

The Holy Prophet's ﷺ Haj

The Holy Prophet ﷺ performed only one HAJ during the course of his earthly life in the tenth year of Hijrah. Yes he performed four Umrahs. The first Umrah in the year 5 A.H. was unaccomplished because the infidels of Makkah objected strongly and hindered his entry into Makkah which culminated in a Peace Treaty known as the Treaty of Hudaibiyah. The second is known as Umratul Qada; the third is Umratul Ji'ranah and the fourth one was with his last Haj.

Because this was his first Haj, according to the ahadith, there are many instances of confusion and the faithful companions sought guidance from him continually during the five days of Haj.

From the thousands of Hujjaj going for Haj every year from the four corners of the earth, the majority are those who will be performing their Haj for the first time. The bulk of these men and women, young and old are those

who either have no knowledge of the MASA'IL of Haj or their knowledge is very scanty. There are practices which may invalidate the Haj or render one liable for for DUM (sacrificing of an animal) or SADAQAH.
Therefore it is incumbent on very prospective Haji to acquaint himself with the essential laws of Haj by either attending a class conducted by an Alim to teach the Masa'il of Haj, or study an authentic book on Haj written by an Alim prior to his departure for Haj.
A number of books on this subject are written in English and every compiler has made sincere effort, in his own way, to make the performace of Haj easier and provide as much information on the subject matter as thought necessary, but, left ample space for new comers on the field.
The recent addition for this valuable series is this informative book which is in your hands. The author of this book is Moulana Mohammed Saeed Banoo of LENASIA, JOHANNESBURG. Moulana is sincerely devoted to the cause of Islam, and has dedicated himself to the improvement, betterment and upliftment of Islamic education in our Madaris.
Moulana is the author of booklets and textbooks on various subjects which are utilised in many Madaris.
I strongly recommend all prospective Hujjaj to study carefully the last section of his Haj Book starting from the Kitab ul Fada'il (Book of Virtues) to the end of the book. There are many many many valuable advices and instructions to the prospective Haji which are the utmost importance to him.
I conclude with since duas that may Allah Ta'ala accept his valuable contribution and make it a means of perpetual thawab for the learned Moulana. Ameen.
Moulana Cassim Sema,
Principal - Darul Uloom,
P.O. Box 1404,
Newcastle 2940.
June 1987

This foreword was included in earlier editions of Kitabul Haj but unfortunately left out in later editions due to technical reasons.
Moulana Sema (R.A.) passed on in July 2007.

M.S. Banoo (Nadwi)
21 January 2011
16 Safar 1432

Dedication

To my parents Ghulam Hussain Banoo, Rahmat Bibi Banoo and my Late Shaikh Sayyid Abul Hasan Ali Nadwi. (May Allah grant them Jannah.)

And complete the Haj and Umrah for Allah.
(Quran 2:196)

And proclaim unto mankind the Haj. They will come to you on foot and on every lean camel, coming from every remote path.
(Quran 22:27)

And Pilgrimage to the House is a duty unto Allah for mankind (upon) everyone who is able to undertake the journey to it.
(Quran 3:97)

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بسم الله الرحمن الرحيم
نحمده ونصلي على رسوله الكريم

INTRODUCTION TO THE EIGHTH EDITION

Compared to earlier editions quite a few changes and additions have been made. This book is aimed at all schools of thought. Only a few issues could be disputed though not incorrect.

Transliteration of some duas have also been included for those unable to read Arabic.

Read the book carefully and intelligently several times. If you follow the instructions diligently, Inshallah your Haj will be an accepted one.

Most prospective Hujjaj go totally unprepared for Haj. This statement holds true for about 95% of the Hujjaj. This is a serious neglect by the Ummah and a shameful one.

Abdullah bin Masood (رضی اللہ عنہ) relates from the Nabi (ﷺ) *"Learn your rites of Haj because they (rites) are part of your Deen (religion)"*.

Muslim

Haj is usually performed once in a lifetime and is the peak of achievement for the believer. The spiritual benefits that flow from the Haj are immense in nature and revolutionize the attitude of the believer and change his direction in life. He who has performed the Haj properly and sincerely comes back a different person. The casual don't care type Haji returns the same person. A donkey that goes on pilgrimage returns a donkey, not a Haji. **Therefore it is most essential that every prospective Haji must know why he is going to the Sacred Places and what is expected of him.**

Avoid crowds and if you are caught in the middle of one, show restraint. Be cool and calm. Do not push others or cause injury because you are being jostled. Do not lose your temper nor become abusive.

If every Haji can do this we will not see the fights at Hajr Aswad, the unruly behaviour of people in Tawaf and the rampant indiscipline in Mina. Not to mention the un-Islamic behaviour after the return from Haj. Islam expects us to be pursuers of learning and being a disciplined lot. During the Farewell Haj when the Nabi (ﷺ) heard a noise behind him and the beating of the camels (to hurry) He (ﷺ) pointed with his stick and called out, *"O People be calm and dignified, for surely*

good is not in rushing with your camels".

(Abdullah bin Abbas) Bukhari

Great emphasis has been laid on self-restraint and obedience especially to Allah and the Prophet (ﷺ). Good behaviour, courtesy, assisting the weak and old, hygiene and sacrifice are part of our noble religion. One golden rule the Haji must keep in mind. DO NOT INCONVENIENCE anybody by speech, action or behaviour.

Prior to one's departure for Haj some of the following things have to be kept in mind:

a. **Halal (pure) earnings.** Abdullah bin Umar (رضی اللہ عنہ) relates from the Nabi (ﷺ) when a man performs Haj with non-halal sources and he says *"Labbaik (I am present) Allahuma Labbaik"*, Allah says *"No Labbaik (for you). This (call of yours) is flung back at you (rejected)"*.

Ibn Adi

b. Seek forgiveness from relatives and friends. Also towards those whom you acted unjustly. Without it a pure Haj (Haj Mabrur) cannot be achieved.

c. Settle all debts and obligations towards third parties. Do not go for Haj paying by credit card or any "fly now pay later" scheme.

It is contrary to the teachings of the Quran. Do not take loans or make a collection and go for Haj.

d. Be sincere in your intentions. Anas (رضی اللہ عنہ) relates from the Nabi (ﷺ) *"A time will come upon the people wherein the wealthy will perform Haj for the sake of touring, the middle group for purpose of trade, the learned for show and the poor for begging"*.

Dailimi - Musnad Firdaus

e. In most countries Hujjaj have to register to go for Haj. The wait at times can be a few years. It is haraam to bribe or use other methods to jump the queue. The same applies to "purchase" of visas or defying the authorities by slipping into the Masha'ir. In fact any underhand method of going on pilgrimage.

f. Repent of your past deeds and resolve to turn a new leaf.

g. The Hujjaj must keep in mind that this book relates directly to issues on Haj. There are other side issues that are related to Haj actions like Wudu, Ghusal, Salah, Salatus Safr, Qurbani, etc. The Haji must be aware or have basic knowledge of these branches of Deen.

Study the life of Muhammad - Rasulullah (ﷺ), some matter on the virtues of Haj and books on the History of Makkah and Madinah. The Haji will find my following books **"Duas for Haj and Umrah", "Lady in Haj and Umrah" very useful.**

May Allah grant us the opportunity to perform our Haj as He would like us to perform it.

Study the diagrams carefully. Make the Umrah and Haj on your own. You will find it most satisfying. Individual effort is the real way of performing Umrah and Haj.
All terms and translations of duas are at the end of the book.

The author and all those associated with this publication humbly request the Hujjaj to remember them in all their duas and make it a means of our salvation in the

Hereafter. I am most grateful for the assistance rendered to me. especially sister Zubeida, Mufti A.K. Hoosen and Br A. S. Moolla.

"Our Lord, accept from us and forgive us, for surely You are the Most Forgiving and the Most Merciful".

M.S. Banoo (Nadwi)
13 Topaas Street, Ext. 5,
Lenasia 1827
Republic of South Africa.
Tel: (2711) 854-4664
Mobile: 27835864831
www. maktabathome.co.za

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ON WHOM IS HAJ COMPULSORY

Haj is compulsory once in a lifetime on:

1. A Muslim.
2. Sane and mature.
3. Possesses the means (money) and is not in debt.[1]
4. Healthy - not permanently bedridden or unable to travel.[2]
5. Has freedom of movement.[3]
6. A female to be accompanied by her husband or a Mahram (one whom she cannot marry). She must also not be in Iddat.[4] A woman can accompany her son-in-law or father-in-law for Haj.
7. Safety of route. During wars, civil disturbances and when roads are unsafe, Haj is not compulsory.

1. One must have sufficient money for the air fare, board and lodge in Makkah, compulsory taxes and leave sufficient money at home for the dependents. The cost of one's stay in Madina and purchasing of gifts has nothing to do with Haj costs. Those having home loans can consider their monthly repayments as rent.

2. Recently, many invalids are coming for Haj. They are virtually unable to help themselves. Such people are a burden on those responsible for them and a nuisance to the general public. In the event of a stampede or any calamity such people are the first casualties. They must rather stay at home. (See the Hadith No. 27 in the Fada'il Section regarding the old man and Haj Badal).

3. Withdrawal of a passport, house arrest, imprisonment, also does not make the Haj compulsory. This applies to Muslims who are resident in hostile countries. Or others dwelling in a dictatorship.

WHICH HAJ TO CHOOSE

There are three types of Haj: Ifrad, Tamattu and Qiran.

Ifrad:
This is the simplest form of Haj.
Ihram is tied for Haj only. A person performing Ifrad is called a Mufrid. The residents of Makkah and those in Makkah before Shawwal can make the Ifrad Haj only.

Tamattu:
This is a better form than Ifrad. Umrah is performed during the months of Haj.[5] Thereafter the Haji remains in normal clothing. On the 8th of Zil Haj he wears the Ihram for Haj. The performer of this Haj is called a Mutamatti.

4. A period immediately after the death of her husband (4 months 10 days) or a divorce (about 3 months after her divorce).

5. Months of Haj - Shawwal, Zil Qad, Zil Haj.

Qiran:
This is the best form of Haj. Haj and Umrah is performed in one Ihram. One who performs Qiran is called a Qarin (One Ihram means wearing the Ihram from the Miqat till after cutting one's hair on the 10th of Zil Haj).

SELECTION OF HAJ:

QIRAN: If you are reaching Makkah in the last few days before Haj (i.e. before the 8th of Zil Haj) Qiran will be ideal. This is conditional that you were not in Makkah in the current Haj months, Shawwal/Zil Qad/Zil Haj, then left for Madinah, or any country. Rather go to Madinah first from your country then leave for Makkah a few days before Haj. Between the Umrah and Haj one has to be CONTINUOUSLY in Ihram. For persons staying in Makkah for a few weeks, having a weak will-power, this Haj is not advisable. The slaughtering of one animal is compulsory in this Haj (goat/sheep/one seventh of an ox or camel).

TAMATTU: If you intend spending Shawwal, a few weeks in Makkah, then Tamattu will be most suitable. Between your Umrah and Haj you will NOT be in Ihram thus freeing you from the prohibitions of Ihram. After performing your Umrah you MUST[6] stay in Makkah till the 8th of Zil Haj. It is compulsory to slaughter one animal (goat/sheep/one seventh of an ox or camel) in Tamattu.

IFRAD: If you are reaching Makkah just before Haj, then this Haj will also be ideal. It is not compulsory to sacrifice in Ifrad. Ifrad is not permissible if you have made Umrah in the current Haj months.

MIQAT
(ALL HUJJAJ AND MU'TAMIRIN)

In all four directions of Makkah are boundaries which none can pass without Ihram if they intend going to Makkah, whether it be Haj or Umrah. This boundary is called Miqat (plural Mawaqeet). There is another boundary closer to Makkah called Haram.
These days most flights around the world land at Jeddah or Madinah. Wear the Ihram before reaching Jeddah i.e. the last stop before Jeddah or from your port of

6. A difference of opinion exists on staying within the Miqat boundaries for a Mutamatti. Therefore if one has to go to Madinah (which is outside the Miqat boundary) in the Haj months and return, one can still perform the Tamattu Haj. From Madinah the intending Haji will tie his Ihram and go directly to Mina or perform another Umrah then Haj.

embarkation[7] if going directly to Makkah. If one is proceeding to Madinah first then there is no need to wear Ihram.

For the people of Madinah, or when coming from Madinah to Makkah, **ZUL HULAIFA** (also called 'Bir Ali') is the Miqat. Bir Ali is about 10km from Madinah central. The bus stops here on its way to Makkah. Rasulullah (ﷺ) also wore his Ihram from here. This is the furthest Miqat from Makkah (about 420 km).

1. The names of the other Mawaqeet are as follows: **JUHFA** near Rabigh about 175km[8] from Makkah towards the western coastline; for the people of Syria and North Africa. **QARNUL MANAZIL** in the direction of Najd about 75km from Makkah; **ZATUL IRQ for the people of Iraq; YALAMLAM south-east of Makkah; the name of a mountain 90km from Makkah - for the people of Yemen and the South.** If one has entered

7. It is best to wear the Ihram but make the niyyah before crossing the Miqat.

8. Rabigh is no longer on the main route to Makkah. Signboards on the Hijrah Expressway 230km before Makkah indicate the Miqat boundary for people coming from Syria and North Africa.

Makkah without an Ihram, return to the nearest Miqat and wear the Ihram there and then return to Makkah. The penalty for failing to go back to the Miqat and entering Makkah without Ihram is the slaughtering of a goat or sheep and distributing its meat among the poor.

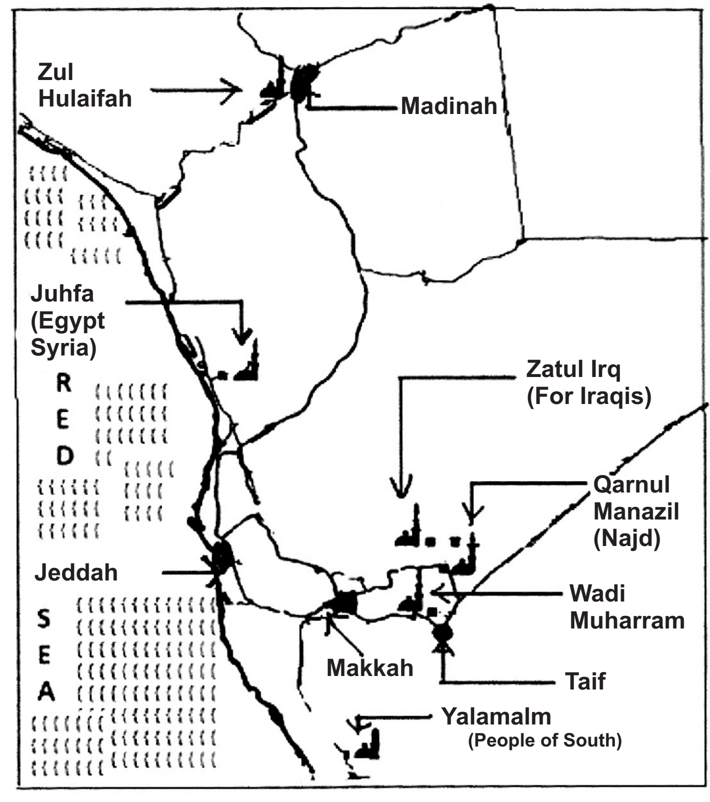
The immediate boundary around Makkah is called **Haram.** People residing in Makkah go to any of the following places to wear their Ihram for Umrah:

2. **Tan'eem** which is about 7km from the Ka'bah and where most people go to don their Ihram. Aishah (رضی اللہ عنہا) was sent by Rasulullah (ﷺ) to Tan'eem from where she wore her Ihram for Umrah. The Masjid on this site is called Masjid Aishah (also Masjid Umrah). Buses run from outside the Masjid Haraam to Tan'eem regularly.

3. **Ji'ranah** which is 25km north of Makkah. Rasulullah (ﷺ) tied his Ihram from here on his return from Taif to Makkah in 8 A.H.

4. **Hudaibiyah:** about 21km on the outskirts of Makkah, known as Shumaisiya today (between Makkah and Jeddah).

Miqat Boundaries Saudi Arabia



NOTE: Some authorities are of the opinion that Jeddah is not in the Miqat and one could wear his Ihram at Jeddah. Those who follow this opinion must remember that if they visit Jeddah for any reason and on returning to Makkah will have to do so in a fresh Ihram.

IHRAM
(ALL HUJJAJ AND MU'TAMIRIN) MEN

The Ihram is a garment consisting of two unsewn (unstitched or untailored) sheets or towels. This is the standard uniform for all Hujjaj and Mu'tamirin, whether he be king or peasant, beggar or millionaire, academic or unlettered. All have to wear the same garb,[9] white being the mustahab colour.

Before wearing the Ihram sexual conduct is permissible if accompanied by one's wife. It is sunnah to trim one's nails, remove unwanted hair (in the armpits and below the navel). One can also have a haircut, trim the moustache, beard and make ghusal. Usage of perfumed soaps, itr (perfume) before the intention for Ihram is permissible. The one piece is tied around the waist and the other thrown over the shoulder.

9. The Ihram garment can be old or new. If the Ihram becomes dirty (napaak/najis) it could be removed and washed or replaced.

WHAT IS PROHIBITED IN IHRAM (AFTER THE INTENTION)

(a) All fragrant items whether it is **applied** to the body, ihram or **consumed** (sweets, chewing gum, perfumed drinks, most types of toothpastes, soaps, cosmetics and wetwipes).

(b) Cutting or plucking the hair or nails. Also avoid excessive scratching, rubbing with a towel after wudu or showering. The above causes body hair to fall.

(c) Sexual intercourse, love play, kissing or talk leading to such activity.

(d) Quarreling, fighting and use of bad/foul language.

(e) Wearing of tailored (stitched) garments, shoes, underwear[10] and headgear (covering of head).

10. Note: Those men suffering from bleeding piles, urine dripping constantly etc. can wear protective clothing under the Ihram. The same applies to knee or ankle guards. For this unintended violation the Haji has the following options: any one.
i) Charity: Feed 6 poor people (or give± SR200);
ii) Fast 3 days; or
iii) Slaughter a sheep. (Quran 2:196):

(f) Cigarettes, chewing tobacco, or anything else giving off offensive odours.

Ladies: Same as above in (a), (b), (c), (d) and (f).
Women can wear any type of clothing and shoes.

WHAT IS ALLOWED IN IHRAM (before or after)

a) Money belt (despite the stitching) or any other type of pouch to tie the Ihram.

b) Watch, spectacles, ring, bandage, plaster, identification tags, contact lenses, etc.

c) Applying ointment to sores, pimples, etc.

d) Pin, press studs or velcro to tie the Ihram.

e) Blanket or shawl to cover the body (covering of the head and face is not allowed for men and the face for women).

f) Beach thongs or any footwear that does not cover the arch of the foot (metatarsal) and ankles (for men).

g) Application of Itr, usage of perfumed soap, deodorant, **before** making the intention of Ihram.

Women can use a towel/handkerchief to wipe the face and make Sajdah on a musalla. If her face is veiled in Ihram, the veil must NOT touch her face.

h) Peeling off dead skin (for those with skin disorders).

THE DRAPING OF THE IHRAM (RECOMMENDED METHOD) - MEN

THE BOTTOM: Stand with your legs astride, and wrap one length around the waist (if the piece is long enough, double it up over the front of the body). Fasten a belt, leaving a space of two inches (5cm) from the top of the cloth and tuck two inches of cloth from the top over the belt.

Note: The navel to the knee must be covered at all times. Many people do not observe this fact. Staying in Ihram for men not used to wearing a sarong/lungi can be difficult. Observe caution whilst sleeping or sitting.

THE TOP: The top part can be thrown over the shoulders (Idtiba is for Tawaf only).

There are other ways of tying the Ihram as well.

WOMEN IN IHRAM

A woman should bath, make her intention of Ihram and wear her normal clothing. Her face remains exposed. Shoes, jewellery, stockings, etc., are permitted. The Talbiyah (Labbaik) should be recited softly. A menstruating woman should also bath, wear her clothing, make her intention for Ihram, recite the Talbiyah, proceed to Makkah and wait till she is over, have her bath and only then perform her Umrah. See page 67 for more details. **Refer to my publication "Lady in Haj and Umrah" as well).**

SALATUL IHRAM

After wearing the Ihram, use the shoulder length as a head-covering (for males), and perform two rakats Salatul Ihram (in the first rakat read Surah Kafiroon: Qul ya ayyuhal kafiroon, and in the second rakat, Surah Ikhlaas: Qul huwwallahu Ahad). After the completion of this Salah, remove the shoulder length from your head, make the niyyah (intention) of Umrah, and recite the Talbiyah thrice, loudly, if you are a male, and softly, if you are a female.

NIYYAH: This will depend on what you are intending to do (can be done in Arabic or any other language).

For Qiran:

اَللّٰهُمَّ اِنِّيْٓ اُرِيْدُ الْعُمْرَةَ وَالْحَجَّ
فَيَسِّرْهُمَا لِيْ وَتَقَبَّلْهُمَا مِنِّيْ . لَبَّيْكَ
بِحَجَّةٍ وَّعُمْرَةٍ ؁

For Tamattu: (Umrah)

اَللّٰهُمَّ اِنِّيْٓ اُرِيْدُ الْعُمْرَةَ فَيَسِّرْهَا
لِيْ وَتَقَبَّلْهَا مِنِّيْ ؁

For Ifrad and Tamattu:

اَللّٰهُمَّ اِنِّيْٓ اُرِيْدُ الْحَجَّ فَيَسِّرْهُ
لِيْ وَتَقَبَّلْهُ مِنِّيْ ؁

The Talbiyah:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ
لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ
اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ
لَا شَرِيْكَ لَكَ ؁

Labbaik. Allahumma Labbaik.
Labbaika la shareeka laka Labbaik.
Innal hamda wan ni'matah laka wal mulk.
La shareeka lak.

After the Talbiyah, the following dua was recited by Rasulullah (ﷺ):

اَللّٰهُمَّ اِنِّيْٓ اَسْئَلُكَ رِضَاكَ وَالْجَنَّةَ
وَاَعُوْذُبِكَ مِنْ غَضَبِكَ وَالنَّارِ ؁

You can also make dua for whatever you desire. You are now a Muhrim (a person in the state of Ihram) and all

aforementioned prohibitions apply to you. Remember, that the state of being in Ihram is only achieved after you have completed the Niyyah of Ihram and read the Talbiyah.[11] Wearing the Ihram does not constitute being in the state of Ihram. On your way to Makkah recite the Talbiyah and any other forms of Zikr (Takbeer, Tahlil, Tasbih, etc) as often as possible.

ARRIVAL IN MAKKAH

Dua on the outskirts of Makkah:

اَللّٰهُمَّ اِنَّ هٰذَا حَرَمُكَ وَحَرَمُ رَسُوْلِكَ
فَحَرِّمْ لَحْمِيْ وَدَمِيْ وَعَظْمِيْ وَبَشَرِيْ
عَلَى النَّارِ اَللّٰهُمَّ اٰمِنِّيْ عَذَابَكَ يَوْمَ
تَبْعَثُ عِبَادَكَ ؁

On reaching Makkah, first get settled, then proceed to the Al-Masjidul Haraam. Recite the appropriate dua according to the sunnah as you enter the masjid from any door.

11. The Ihram and state of Ihram can only be removed after the Tawaf, Sa'ee and cutting of the hair.

On sighting the Ka'bah, recite the following dua (with raised hands):

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ
فَحَيِّنَا رَبَّنَا بِالسَّلَامِ . اَللّٰهُمَّ زِدْ هٰذَا
الْبَيْتَ تَشْرِيْفًا وَّتَعْظِيْمًا وَّتَكْرِيْمًا وَّ
مَهَابَةً وَّزِدْ مَنْ شَرَّفَهٗ وَكَرَّمَهٗ مِمَّنْ
حَجَّهٗ اَوِ اعْتَمَرَهٗ تَشْرِيْفًا وَّتَعْظِيْمًا
وَّتَكْرِيْمًا وَّبِرًّا ؁

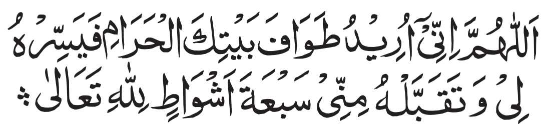
You can make any other duas to suit your needs as well. If Salah time is at hand, do not start with your Tawaf until after Salah (study diagram before starting the Tawaf). Remember that this Salah will be performed bareheaded as you are a Muhrim.
Note: There is no time limit or prohibited time to perform Umrah. If you are tired, have a rest before starting with your rites. Tawaf is not allowed when salah is on.

BEFORE TAWAF[12]

Before commencing with Tawaf, cover the left shoulder with one end of the Ihram and pass the other end under the right arm (for men).

The right shoulder will be bare and the left covered. This is called Idtiba.[13] Now proceed to the Hajr Aswad (Black Stone), which is on the corner of the Ka'bah closest to the door of the Ka'bah. On the wall at the edge of the courtyard is a green light which is also directly in line with the Hajr Aswad. The starting point of your Tawaf is here, as close as possible to the Hajr Aswad. Stop reciting the Talbiyah. Before starting the Tawaf, make your intention.

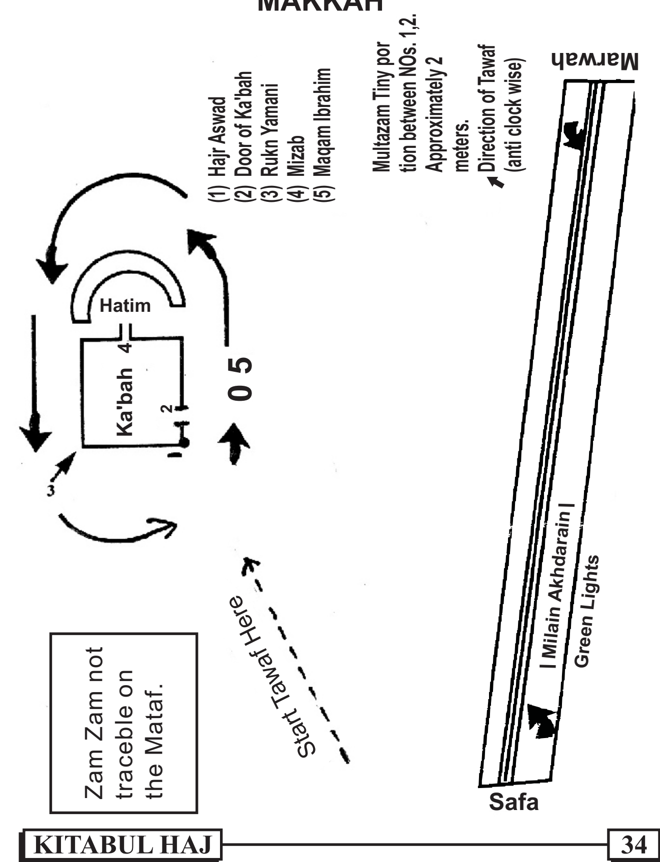
TAWAF



Face the Hajr Aswad with the whole body in line with the Hajr Aswad, raise your hands as in Salah and recite the following:

12. Wudu is compulsory for all forms of tawaf. Tawaf is like salah.
13. Idtiba and Ramal is not for one performing Ifrad.

SKETCH OF MASJIDUL HARAAM MAKKAH



بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ
وَلِلّٰهِ الْحَمْدُ

Thereafter, proceed towards the Hajr Aswad and kiss it thrice lightly without smacking the lips.[14] If possible, place the forehead thereafter on the Hajr Aswad. If a large crowd is nearby and you are unable to kiss the Hajr Aswad, you have the following options:

a. Place both hands or the right hand on the Hajr Aswad and kiss the palms of both hands, or the palm of the right hand.

b. Stretch your arms with the palms facing the Hajr Aswad and then kiss your palms (as a substitute). To kiss or touch the Hajr Aswad is called Istilam.[15]

14. Fragrant substances are always applied to the Hajr Aswad, wall and cover (ghilaf) of the Ka'bah. The Muhrim must stay clear of all these places. Option (b) is best for the Muhrim.

15. Istilam is made only at Hajr Aswad and Rukn Yamani. Ignorant people make Istilam to the Masjid Haraam from outside; others make Istilam throughout the Tawaf or at Safa, Marwah and in between. All this is incorrect.

To kiss the stone is **sunnah** but to cause inconvenience and injury to others by pushing is **haraam**.

Start moving towards your right as your Tawaf has begun. For males, the first three Shawts (rounds) are to be done at a brisk pace with the chest out (called Ramal).[16] The remaining four at a normal walking pace. Women will walk at a normal pace. Engross yourself in dua whilst making Tawaf. The Hatim must be encircled otherwise the Tawaf will be incomplete.

Every time you circle the Ka'bah, touch the Rukn Yamani (The Yamani corner) with your hands or the right hand in such a manner that your chest or back does not face it. This is Mustahab. Do not kiss or place your forehead against it. If you are unable to touch it, move on (without raising the hands). Every time you reach the Hajr Aswad, turn and face the Hajr Aswad and if possible kiss it, otherwise raise your hands as mentioned earlier and kiss your palms and recite Takbir (Allahu Akbar). Complete your seven Shawts (rounds) in this manner. Your Tawaf is now complete (you have made Istilam 8 times). Go to the Multazam and make dua

16. Idtiba and Ramal is for that Tawaf followed by a Sa'ee. The elderly and sick do not have to make Ramal.

seeking Allah's Grace and Mercy. If possible place your chest against the wall of the Ka'bah, hands raised and right cheek touching the wall. (Refer to Note 14.)

RECITE BEFORE PERFORMING
THE WAJIBUT TAWAF

وَاتَّخِذُوْا مِنْ مَّقَامِ إِبْرَاهِيْمَ مُصَلًّى ۝

Thereafter, if it is not makruh time, go behind the Maqam Ibrahim, cover both shoulders and perform two rakats salah. These two rakats are wajib[17] (Wajibut Tawaf) and the mustahab surahs are Kafiroon and Ikhlaas. If there is no space near the Maqam Ibrahim, then enter the Hatim. Otherwise, any other place in the Haram Sharif will suffice. It is not compulsory to perform salah at Maqam Ibrahim. Ignorant people (men and women) cause a severe congestion at Maqam Ibrahim by performing their salah there. Do not be one of them.

Drink Zam Zam from the containers placed around the Mataf. Before drinking say "Bismillah" and after drinking "Alhamdulillah". (The Zam Zam well is no longer accessible to the public.) Make duas to suit your needs when drinking Zam Zam.

17. Two rakats salah are compulsory after EVERY TAWAF.

The dua of Rasulullah (ﷺ) at the time of drinking Zam Zam is:

اَللّٰهُمَّ إِنِّيْٓ أَسْئَلُكَ عِلْمًا نَّافِعًا وَّرِزْقًا
وَّاسِعًا وَّشِفَآءً مِّنْ كُلِّ دَآءٍ ۝

Make Istilam of the Hajr Aswad for the ninth time and proceed to Safa.

TAWAF DUAS

There are no fixed duas for each shawt (round) as found in some guide books. The Mu'tamir/Haji is at liberty to recite what he pleases. We include certain selected duas Rasulullah (ﷺ) and the Sahabah (رضي الله عنهم) made during Tawaf. Duas should be recited softly, keeping the meanings in mind. Loud recital of duas is makruh. Remember, it is better to read a dua you understand than to follow someone else reading a dua in Arabic, either mispronouncing or missing out words. Avoid joining groups for Tawaf or Sa'ee as this is not recommended. Tawaf and Sa'ee is a personal Ibadah.

TAWAF DUAS:

Recite the following Dua between Rukn Yamani and Hajr Aswad. Also between Hajr Aswad and the Hatim:

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ
حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ۝

This is the most recited dua in Tawaf by Rasulullah (ﷺ) and the Sahabah (رضي الله عنهم).

At Rukn Yamani recite:

اَللّٰهُمَّ إِنِّيْٓ أَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ
فِي الدُّنْيَا وَالْاٰخِرَةِ ، رَبَّنَآ اٰتِنَا فِي
الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً
وَّقِنَا عَذَابَ النَّارِ ۝

When directly in line with the Mizab recite:

اَللّٰهُمَّ إِنِّيْٓ أَسْئَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ
وَالْعَفْوَ عِنْدَ الْحِسَابِ ۝

OTHER DUAS FOR TAWAF

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ
أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

اَللّٰهُمَّ قَنِّعْنِيْ بِمَا رَزَقْتَنِيْ وَبَارِكْ لِيْ
فِيْهِ وَاخْلُفْ عَلٰى كُلِّ غَآئِبَةٍ لِّيْ بِخَيْرٍ ۝

اَللّٰهُمَّ إِنِّيْٓ أَعُوْذُ بِكَ مِنَ الْكُفْرِ وَالْفَاقَةِ
وَمَوَاقِفِ الْخِزْيِ فِي الدُّنْيَا وَالْاٰخِرَةِ ۝

SAFA-MARWAH (SA'EE)[18]

Before proceeding to Safa, ensure that you have made Istilam of the Hajr Aswad (Ninth Istilam).

WHAT TO RECITE AT SAFA/MARWAH

Stand on the slope of Mount Safa, face the Ka'bah, raise your hands, palms facing the heaven as in dua, and recite the following verse.

18. Sa'ee can be made on all levels (Ground, First Floor and Roof).

اَبْدَأُ بِمَا بَدَأَ اللّٰهُ بِهٖ اِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ ؕ

After that recite the Takbir (Allahu Akbar) the Fourth Kalimah loudly and (Durood) softly. Make dua as Duas are accepted here.

Read three times

اَللّٰهُ اَكْبَرُ
لَآ اِلٰهَ اِلَّا اللّٰهُ

اَللّٰهُ اَكْبَرُ
لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، يُحْيِيْ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ اَنْجَزَ وَعْدَهٗ وَنَصَرَ عَبْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ ؕ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ ؕ

Descend from the stop and proceed to towards Marwah About 70 metres from Safa are the green fluorescent lights and pillars (indicating the Milain Akhdarain). Only males have to break out into a slow jog between these lights, a distance of about 50 metres. It is sunnah to jog this short distance.

On reaching Marwah, climb the slope,[19] face the Ka'bah and do the same as you had done at Safa (the Ka'bah is not visible from here). One shawt has now been completed. Commence your return to Safa and on reaching the green light break out into a slow jog again till you reach the other green light. On reaching Safa, the same procedure of reciting duas is carried out. The second shawt has now been completed. In this manner complete seven shawts ending at Marwah. Cut your hair upon completion of the Sa'ee if you are making Umrah or the Umrah of Tamattu. (Method of Cutting the hair P-59)

SOME MASAIL ON TAWAF OF UMRAH[20]

Wudu is compulsory for all forms of Tawaf. Tawaf can

19. The Slope is on the ground floor only.
20. Also refer to Section on Nafl Tawaf.

be suspended for salah, janazah salah or the breaking of wudu and be resumed thereafter. Be sure of how many (rounds) shawts you have completed. If you are confused about the number of shawts, repeat the entire Tawaf.

The Tawaf starts from the Hajr Aswad only. Tawaf cannot be begun elsewhere. The Hatim also has to be encircled. While making Tawaf, the left shoulder will be closest to the Ka'bah with the Taa'if walking in an anti-clockwise direction.

Do not face the Ka'bah whilst making Tawaf except at the Hajr Aswad. Queue before beginning the first shawt or after the last shawt to kiss the Hajr Aswad if you wish to do so.[21] A special wheelchair lane on the first floor of the Masjid is available for those unable to walk.

Notes on Sa'ee

The distance between Safa and Marwah is 375 metres. Those unable to make Sa'ee on foot can do so on wheelchairs which are available at fixed rates. Count the round personally and do not leave it to the person pushing your wheelchair.

21. Nowadays people generally queue to kiss the Hajr Aswad. The majority are totally undisciplined.

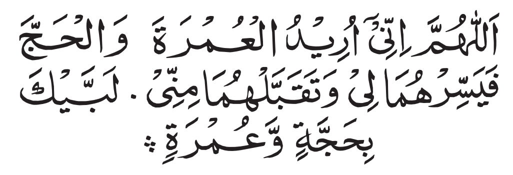
There is no nafl Sa'ee like nafl Tawaf. Sa'ee can be suspended for salah or janazah salah and resumed thereafter. Wudu is not conditional in Sa'ee, i.e. it can be made without wudu.

Sa'ee to begin at Safa only. Stand where the tiling meets the rock. **Istilam is not made on Safa and Marwah.**

OF THE FOLLOWING THREE CHAPTERS ONLY READ THE HAJ YOU HAVE SELECTED. THEREAFTER READ ALL OTHER SECTIONS

QIRAN (1)

After you have worn your Ihram before or at the Miqat, perform two rakats salah and make the following combined intention for Umrah and Haj.



Recite your Talbiyah thrice and proceed to Makkah. Continue with your Talbiyah until before beginning the

Tawaf. On entering the Al-Masjidul Haraam do the following:

a. Tawaf (this will be your Tawaf for Umrah).
b. Dua at the Multazam.
c. Two rakats Salah (Wajibut Tawaf).
d. Drink Zam Zam.
e. Return and make Istilam of the Hajr Aswad for the ninth time before starting your Sa'ee.
f. Perform Sa'ee.
g. Two rakats salah (Mustahab).

The Umrah is now complete.[22]

The Qarin will NOT cut his hair after the Umrah, but will remain in his Ihram and continue reciting the Talbiyah.

After the Umrah, the Qarin has to perform the Tawaful Qudoom (Tawaf of Arrival) and Sa'ee. He has to repeat exactly the same procedure that he followed in his Umrah. In effect, he will perform two Tawafs and two Sa'ees (the second Sa'ee could be performed after the Tawafus Ziyarah).[23]

22. This is mentioned briefly here. Tawaf and Sa'ee have been covered in earlier chapters.
23. According to the most authentic Ahadeeth the Prophet (SAW) performed one Tawaf and one Sa'ee only.

The Qarin is NOT released from his Ihram after the Tawaful Qudoom and Sa'ee but has to remain in Ihram till the day of Haj (8th of Zil Haj). The Qarin is warned once more to be very careful and not to violate the prohibitions which apply to persons in Ihram.

8th Zil Haj:
Depart for Mina after Fajr and remain in Mina till after Fajr of the 9th.

9th Zil Haj:
Depart for Arafah after Fajr and remain in Arafat till sunset. Leave for Muzdalifah after sunset without performing Maghrib salah at Arafat.

10th Zil Haj (Night):
Perform Maghrib and Esha salah at Muzdalifah. Spend the night here. Perform Fajr salah, make dua, collect your pebbles then leave Muzdalifah for Mina just before sunrise.

10th Zil Haj (Day):
Stone the Jamratul Kubra (Big Shaitan) with seven (7) pebbles. Slaughter a goat, sheep or one seventh portion of a camel/cow. Cut or shave the hair of the head and remove the Ihram. Go to Makkah and perform your

Tawafus Ziyarah and return to Mina.

11th Zil Haj:
Stone all three Jamarat starting with the Small Jamrah, seven stones each AFTER ZAWAL (MIDDAY) 7 x 3 = 21.

12th Zil Haj:
The same as on the 11th. Leave for Makkah before sunset.

13th Zil Haj:
If you remain in Mina, stone all three Jamarat, then depart.

Tawaful Wada'a (Farewell Tawaf):
Perform this Tawaf before leaving for home.

TAMATTU (2)

After wearing your Ihram before or at the Miqat, perform two rakat Salatul Ihram and make your intention for Umrah as follows:

Intention for Umrah

اَللّٰهُمَّ إِنِّيْ أُرِيْدُ الْعُمْرَةَ فَيَسِّرْهَا لِيْ وَتَقَبَّلْهَا مِنِّيْ

Recite Talbiyah continuously after the intention of Umrah. On reaching Makkah, perform:

a. Tawaf of the Ka'bah.[24] (8 Istilams.)
b. Dua at the Multazam.
c. Two rakats Salah (Wajibut Tawaf).
d. Drink Zam Zam.
e. Make Istilam of the Hajr Aswad for the 9th time.
f. Perform the Sa'ee between Safa and Marwah.
g. Two rakats Salah (Mustahab).
h. Cut or shave the hair of the head.

See section on "All Hujjaj" for details on shaving and cutting of hair.

Men and women can cut their hair personally or by someone else. Strange men are not allowed to cut women's hair.

You are released from your Ihram and all previous prohibitions no longer apply. Remove your Ihram and stay in Makkah in your normal clothing. If you wish you can make Umrah as often as you please till the 8th of Zil Haj.

24. A detailed explanation has been given in the earlier chapters on Tawaf and Sa'ee.

IHRAM FOR HAJ IS WORN IN MAKKAH

8TH Zil Haj:
Wear your Ihram, perform two rakat Salatul Ihram, make your intention for Haj and recite the Talbiyah. Depart for Mina after Fajr and remain in Mina till after Fajr of the 9th.

9th Zil Haj:
Depart for Arafah after Fajr and remain in Arafat till sunset. Leave for Muzdalifah after sunset without performing Maghrib salah at Arafah.

10th Zil Haj (Night):
Perform Maghrib and Esha salah at Muzdalifah. Spend the night here. Perform Fajr salah, make dua, gather pebbles, then leave Muzdalifah for Mina just before sunrise.

10th Zil Haj (Day):
Stone the Jamratul Kubra (Big Shaitan) only, with seven (7) pebbles. Slaughter a goat, sheep or one seventh portion of a camel/cow. Cut or shave the hair of the head and remove the Ihram. Go to Makkah and perform your Tawafus Ziyarah. The first three rounds with Ramal (if Ramal is not possible, do it at normal walking pace).

After the Tawaf/Wajibut Tawaf, perform your Sa'ee and return to Mina. (Slaughtering, cutting of the hair and the Tawafus Ziyarah can be delayed until the following day or even till the 12th Zil Haj before sunset.)

11th Zil Haj:
Stone all three Jamarat starting with the Small Jamrah, seven stones each AFTER ZAWAL (MIDDAY).
7 x 3 = 21.

12th Zil Haj:
The same as on the 11th. Leave for Makkah before sunset.

13th Zil Haj:
If you remain in Mina, stone all three Jamarat after Zawal, then depart.

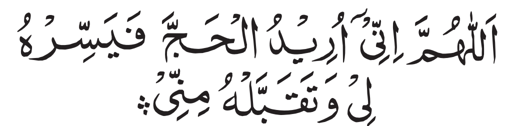
Tawaful Wada'a (Farewell Tawaf): Perform this Tawaf before leaving for home.

IFRAD[25] (3)

Having worn your Ihram for Haj before or at the Miqat

25. Ifrad is also for the residents within the Miqat, residents of Makkah and those (outsiders) present in Makkah before the first of Shawwal. They cannot perform Qiran or Tamattu or Tawaful Qudoom. Ihram is worn from where they stay.

perform two rakats Salatul Ihram (for outsiders). After the salah make your intention for Haj as follows:



Thereafter recite the Talbiyah continuously.

On arriving at Makkah perform the following:

a. Tawaf[26] (known as Tawaf Qudoom) i.e. Tawaf of Arrival for outsiders only (Tawaf **without** Ramal or Idtibah, i.e. walking chest out at a brisk pace and the right shoulder bare).
b. Dua at Multazam.
c. 2 Rakats Wajibut Tawaf.
d. Drink Zam Zam.

After this the Mufrid does not make his Sa'ee or cut his hair but will remain in Ihram till the 8th of Zil Haj and recite his Talbiyah constantly.

8th Zil Haj:
Depart for Mina after Fajr and remain in Mina till after Fajr of the 9th.

26. This Tawaf is sunnah. Outsiders are those that reside out of the Miqat boundary.

9th Zil Haj:
Depart for Arafah after Fajr and remain in Arafah till sunset. Leave for Muzdalifah after sunset without performing Maghrib salah at Arafat.

10th Zil Haj (Night):
Perform Maghrib and Esha salah at Muzdalifah. Spend the night here. Perform Fajr salah, make dua, gather pebbles then leave Muzdalifah for Mina just before sunrise.

10th Zil Haj (Day):
Stone the Jamratul Kubra (Big Shaitan) only, with seven (7) pebbles. Cut or shave the hair of the head and remove the Ihram. Go to Makkah and perform your Tawafus Ziyarah. The first three rounds with Ramal. After the Tawaf/Wajibut Tawaf perform your Sa'ee and return to Mina.

11th Zil Haj:
Stone all three Jamarat starting with the Small Jamrah, seven stones each AFTER ZAWAL (MIDDAY) 7 x 3 = 21.

12th Zil Haj:
The same as on the 11th. Leave for Makkah before sunset.

13th Zil Haj:
If you remain in Mina, stone as above.

Tawaful Wada'a (Farewell Tawaf): Perform this Tawaf before leaving for home (for non-Makkah residents only).

Note: Although it is not compulsory to slaughter an animal, great blessings are associated with slaughtering in the Haram. Do not deprive yourself of the great reward.

ALL HUJJAJ

8TH Zil Haj: MINA
Depart for Mina after sunrise.[27a] Five salah (Namazes) will be performed here. Zuhr, Asr, Maghrib, Esha and Fajr of the 9th. It is sunnah to spend the night here. No specific activities to be carried out. Spend your time in reciting the Talbiyah, Salat wa Salaam (Durood), Istighfar and Praises of Allah.

As the following five days are extremely important do NOT waste your time in idle talk and gossip. The Quran lays great emphasis on Zikr (Remembrance of Allah) during these days.

9th Zil Haj: ARAFAH
After sunrise[27b] on the 9th leave for Arafah.

You will be in your camp at Arafah. Busy yourself with various forms of Zikr (Remembrance of Allah).

After Zawal (midday) have a bath[28] if possible (as it is sunnah), otherwise wudu will suffice. If you can make it to the Masjidun Namirah, perform Zuhr and Asr combined with one Azaan and two Takbirs with the Imam. The young and the adventurous are encouraged to go to Masjidun Namirah for Zuhr and Asr.

Owing to the vast crowd and multitude of camps, rather stay within your camp for fear of getting lost (for the weak and old).

In your camp you will perform Zuhr and Asr separately in their own times. This is Abu Hanifa's view. Imams Shafi, Malik, Hambal, Abu Yusuf and Imam Muhammed are of the opinion that Zuhr and Asr can be combined anywhere in Arafah.

27a-b. A recommended departure time, but might not be possible owing to transport problems. Traffic problems might ease with the introduction of the railway.
28. Water is now freely available and it is possible to have a bath.

Wuqoof (Lit: Stopping/Waiting) Is a fardh of Haj. The condition for Wuqoof is to be present at Arafah or pass through Arafah from after Zawal (midday) on the 9th of Zil Haj till before the morning of the 10th (before Subh Sadiq) be it for a few seconds only. From Zawal it is sunnah to stand, hands raised, facing the Qiblah engaged in dua for as long as possible. Indulge in all types of Zikr as well. Owing to exhaustion one can sit, also drop one's hands or rest. This will continue till sunset.
Proceed to Muzdalifah after sunset, not before.[29] Maghrib salah will not be performed at Arafah.

10th Zil Haj (Evening): MUZDALIFAH
So when you hasten from Arafah then remember Allah at the Holy Landmark and remember Him as He has guided you.

(Quran 2-198)

(Holy Landmark - Masharul Haraam at Muzdalifah)

Muzdalifah: Maghrib and Esha will be performed combined with one Azaan and one Iqamah. The night

29. Many people get caught in traffic jams between Arafah and Muzdalifah. If you are able bodied and do not have to care for old people, start walking. In fact this applies everywhere.

has to be spent at Muzdalifah. Fajr will be performed at

the earliest possible time; thereafter spend some time in dua, takbir, tahlil, talbiyah, etc in a standing position. This is the **wajib wuqoof** of Muzdalifah.

One could pass through Muzdalifah or be there for a few moments which will be considered as wuqoof (between Subh Sadiq and sunrise).
Collect seven or seventy pebbles at Muzdalifah for pelting at Mina. Remember, do not break stones for this purpose. (Pebbles are hardly available in Mina)

The approximate size of a pebble will be slightly bigger than a pea. You will depart for Mina before sunrise.

10th Zil Haj (Day): MINA
Firstly today one has to pelt the Jamratul Kubra,[30] the Big Shaitan only. Stop reciting your talbiyah before pelting. Wudu is not required for pelting.

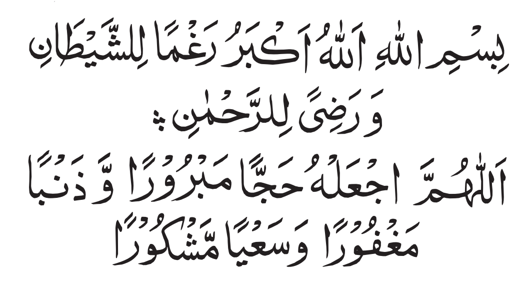
How to pelt: Face the Big Jamrah with Makkah on your left and Mina on your right.[31] At a distance of about five

30. The three Jamarat (Shaitans) are clearly marked. Between the Small and Middle Shaitan, the distance is 116 metres and between the Middle and Big Shaitan, 155 metres.
31. If this is not possible, pelt from any direction.

metres or less from the outer wall of the Jamrah, hold one pebble at a time in your right hand between the thumb and the index finger and **throw** it towards the Jamrah.[32]

One by one, **throw** all seven pebbles. See that all the pebbles fall as near to the Jamrah as possible (about three metres/yards) if thrown from a distance. A handful thrown once constitute one pebble only.

What to recite when throwing pebbles:



a. Rami (pelting): The time for pelting starts after sunrise till before Subh Sadiq (before the Fajr Azaan). (About 20 hours.) The old, women and the infirm should pelt as late as possible instead of early

32. The wall is not the Shaitan and there is no need to aim your stones at the wall. The stone must fall within the walled area or about three metres from the wall.

morning. Rami is wajib and has to be done personally.

b. Women and old people are warned NOT to go early and pelt owing to large crowds. The weak are under a constant threat of being injured. They must rather go later.

c. In extreme cases someone else can be deputed to do the Rami (being afraid is no excuse).

Note: The Jamarat has been redesigned to make stoning much easier (2011).

Slaughtering: (10th Zil Haj):

And as for the camels, We have made them of the signs of Allah, for you therein is much good. So mention the name of Allah over them as they stand in a row, then when they fall down eat of them and feed the poor man who is content and the beggar.

(Quran 22:36)

And mention the name of Allah on the appointed days over beast of cattle that He has given them. Then eat thereof and feed the distressed one, the needy.

(Quran 22:28)

After pelting the Big Jamrah go to the slaughter-place of Mina to slaughter[33] a goat, sheep or one seventh portion of a camel, cow or ox. This is known as Damush Shukr (Hady) (Sacrificial of Thanks). After completing your sacrifice, get your hair cut or shaved. The Mufrid does not have to slaughter.

Method of cutting the hair:

Males: The best and most superior method is to shave the entire head. Start shaving from the right side downwards then the left side.

The second method is to cut about one inch (2,5 cm) all round. This is rather difficult as the hair might not be of uniform size. Therefore, to avoid any doubt, rather shave the entire head. The shaving can be done personally or by anybody else.

A bald person will merely pass the razor over his head.

Ladies: Shaving the head for women is forbidden. The best method is to trim the end of the hair equivalent to the first joint of the forefinger (1 inch or 2.5 cm) or more. Gather all the hair at the end, wrap around the forefinger and cut that much.

33. The time limit for slaughtering is from the morning of the 10th till before sunset on the 12th of Zil Haj. Slaughtering to be done within the Haram boundary.

NOTE: Pelting must be done first, then slaughtering and finally cut or shave off one's hair (for Qiran and Tamattu only). Then take off your Ihram.

You are now out of your Ihram and all previous prohibitions no longer apply except sex. Now leave for Makkah to perform your Tawafus Ziyarah.

Then let them accomplish their needful acts of cleansing and let them fulfill their vows and make Tawaf of the Ancient House (Ka'bah).

(Quran 22:29)

(Cleansing - cutting nails, hair, showering, etc.)

Tawafus Ziyarah: The first three rounds of this Tawaf will be performed with Ramal (men only), i.e. chest out and at a brisk pace (if your Ramal causes inconvenience or injury to others rather abandon it). The remaining four rounds (shawts) at normal walking pace (for Tamattu and Ifrad only). The Qarin does not make Ramal as he does not have to make Sa'ee. For him a plain Tawaf.

Perform two rakats Wajibut Tawaf after the Tawafus Ziyarah.[34]

Thereafter, go to Safa and perform your Sa'ee of Safa Marwah (Tamattu/Ifrad).[35]

For men and women (not menstruating) the time for the Tawafus Ziyarah is from sunrise on the 10th of Zil Haj till sunset on the 12th. This Tawaf CANNOT be made before the 10th.

After completion of your Tawaf and Sa'ee, return to Mina. It is sunnah to spend the nights of the 11th, 12th and 13th in Mina.

Remember Allah in the numbered days. Then he who hastens off in two days (11th/12th), there is no sin on him and whoever remains behind (13th), there is no sin on him.

(Quran 2:203)

(**Note:** It is not compulsory to slaughter, cut the hair and perform Tawaf on the 10th of Zil Haj, but can be delayed for another day or two.)

11th Zil Haj (Mina)

Today after Zawal one has to pelt the three Jamrahs starting with the one nearest to Masjid Khaif (The Small Jamrah), then the middle one and finally the last one

34. The wife becomes halaal after the Tawafus Ziyarah.

35. Rules for Tawaf and Sa'ee have been covered in the earlier chapter.

(Big Shaitan) consecutively called Jamratul Ula, Wusta, Kubra. The **time** (on all two days) is between Zawal till Subh Sadiq (±15 hours).

Pelting cannot be done before Zawal.

The sequence according to the sunnah is first the Small Jamrah, then the middle and finally the large one. If possible, after pelting the first two Jamarat, stand aside, face Makkah and engage in dua on all three days.

12th Zil Haj (Mina)

The same procedure as on the 11th. If you wish to return to Makkah, do so before sunset. It is makruh to leave Mina after sunset.

13th Zil Haj (Mina)

One has the option of remaining in Mina and pelting the Jamarat on the 13th as well. In fact it is best to remain in Mina an extra day. Pelt after Zawal and leave Mina.

NOTES ON PELTING

Pelting Times: 11th-12th- After Zawal till Subh Sadiq. Due to massive crowds, one can stone after Maghrib or Esha until before Subh Sadiq (especially for the old, women and infirm).

13th After Zawal till sunset

Pebbles can also be picked up in Mina or anywhere else. If you are stoning on behalf of someone else, complete your stoning first, thereafter do his.

If one pelted in a wrong sequence (e.g. big/middle/small) dum is not compulsory. If time permits repeat the stoning according to the sunnah (Small/Middle/Big).

Pelting missed on the 10th, 11th or 12th can be done the following day. A goat/sheep as penalty is compulsory. There is usually as very big rush to leave Mina on the 12th. Stone when the crowd has lessened (before Maghrib), then leave.

Ignore fatwas that state pelting can be done anytime. On the first day one has 20 hours to pelt and the following two days 15 hours. On the 13th six hours. Time-wise this is sufficient.

TAWAFUL WADA'A

Prior to your departure from Makkah one has to perform the Tawaful Wada'a (The Farewell Tawaf). This will be your last Tawaf in Makkah. It is performed as any ordinary Tawaf. Do make dua to Allah to bring you here again and again. If for any reason you are delayed in Makkah you can make nafl Tawaf after the Tawaful Wada'a, or go into the Haram Sharif for Salah etc.

Those Hujjaj who leave for home directly from Mina can make the Tawaful Wada'a the morning before departure or a day before.

When you have completed your Haj rites then remember Allah as you remembered your forefathers, rather even more.

(Quran 2:200)

FARAID OF HAJ
(Compulsory Acts. Sing: Fard)

1. **Ihram:** To be in Ihram with the intention of Haj and to recite the Talbiyah (Labbaik).
2. **Wuqoof Arafah:** To be on the Plain of Arafah on the 9th of Zil Haj after Zawal till before the morning of the 10th (though it be for a few seconds). Morning means Subh Sadiq.
3. **Tawafus Ziyarah:** To be performed from the morning of the 10th Zil Haj till before sunset on the 12th.

Any Fard omitted will render the Haj invalid and cannot be made up with any blood sacrifice (Dum). The Haj will have to be repeated. The exception being the Tawafus Ziyarah. No time limit exists for this Tawaf (see Violations). One can come back and perform Tawafus Ziyarah. (Dum will be applicable.)

WAJIBAT OF HAJ
(Sing: Wajib)

1. **Wuqoof Muzdalifah:** To be at Muzdalifah on the 10th between Subh Sadiq and sunrise (on the morning of the 10th), be it for a short while.
2. **To pelt the Jamarat** (Shaitans).
3. **To make Sa'ee** (between Safa-Marwah).
4. **To shave or cut the hair.**
5. **Damush Shukr** for the Qarin and Mutamatti.
6. **Tawaful Wada'a** (Farewell Tawaf).

The penalty for omitting a wajib is a blood sacrifice called Dum. The Haj will not be rendered invalid. A Haj with omissions or where one had to give a penalty cannot be called Haj Mabrur (an accepted Haj).

Note: In some instances if a wajib act is omitted due to a valid reason, the blood sacrifice falls away, e.g. a severely ill person did not pelt the Jamarat himself. The same applies to old people and women who did not make wuqoof at Muzdalifah owing to massive crowds. No blood sacrifice is compulsory on them.

Able bodied people must walk from Arafah to Muzdalifah if their vehicle has broken down or caught in a traffic jam. Otherwise Dum will be compulsory on you if you did not get to Muzdalifah before sunrise.

SUNNAHS OF HAJ

1. Ghusl before wearing the Ihram.
2. Idtiba for the Tawaf of Umrah.
3. To make Ramal of the first three rounds of Tawaf (followed by a Sa'ee).
4. To make Ramal in Sa'ee (between the Green Lights).
5. To be in Mina on the 8th of Zil Haj and perform 5 salahs there.
6. Perform ghusl in Arafah.
7. To spend the night in Muzdalifah.
8. To spend the nights in Mina (10th/11th/12th).
9. To stone on the 13th of Zil Haj **after** Zawal.

(Not a detailed list)

MAKRUHAT OF HAJ

1. To omit any sunnah of Haj.
2. To use soap when in Ihram. (when bathing)
3. Combing of the beard/hair. (In Ihram). Also khilal in wudu.
4. Smelling fragrant substances. (In Ihram).
5. Vain talk in Tawaf and Sa'ee. (Worldly matters).
6. Loud reading in Tawaf.

7. To omit Raml and Idtiba in Tawaf, without a valid reason.
8. To omit the two rakat Wajibut Tawaf for later and proceed with a second tawaf. (Except after Asr and Fajr).
9. To delay between two shawt (circuits) in Tawaf and Sa'ee for no valid reason.
10. To delay the Sa'ee after Tawaf for no valid reason.
11. To perform Maghrib-Esha in Arafat or along the road before reaching Muzadlifah.
12. To walk in such a manner to inconvenience other Hujjaj or cause injury. (This is in fact Haraam). This same applies to the behaviour of Hujjaj at the Hajr Aswad.
13. Picking up stones at the Jamarat for stoning.

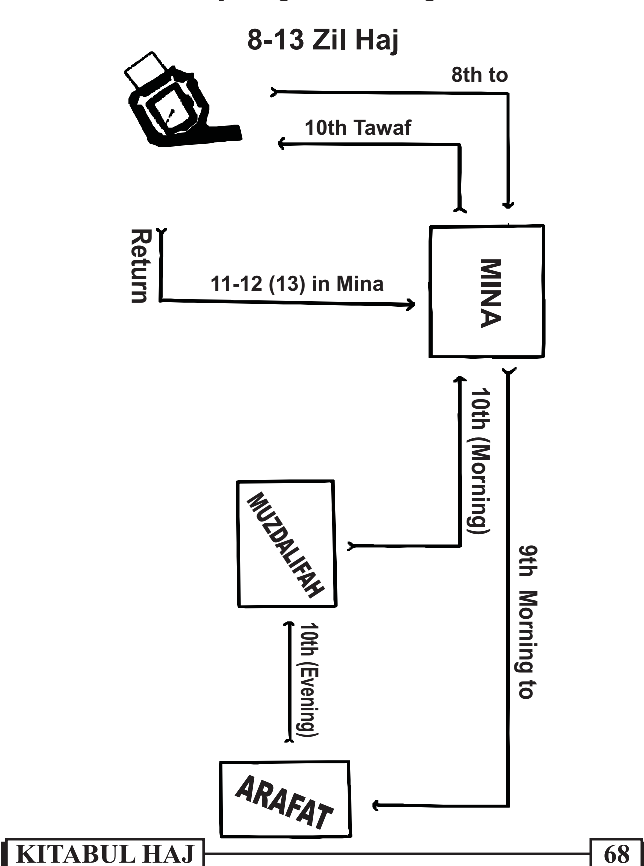
CHILDREN'S HAJ

Haj is not compulsory on children. If a person takes his child/children for Haj, the reward accrues to the parent. The same rules of Haj apply to them as adults. No penalty is liable for violations by small children.

LADIES IN IHRAM

Women can perform salah behind the Imam of both Harams. They can also join in janazah (for the deceased) and Jumu'ah salah. The Ihram for women is their

Haj Programme Diagram



normal clothing. They can also wear shoes and jewellery. The face will remain exposed. Menstruating women will bath, wear their clothing, make the intention of Ihram and recite the talbiyah (softly). Such women, when arriving in Makkah will not enter the Al-Masjidul Haraam. A condition for entering the Al-Masjidul Haraam is purity (Taharah/Paaki) and wudu for Tawaf. You will go to Mina/Arafah/Muzdalifah. Taharah is not a condition there. All forms of duas, Praises of Allah, repentance, talbiyah can be recited. One can also pelt the Shaitan in a state of menstruation.

The Tawafus Ziyarah, which must be performed between the 10th and 12th of Zil Haj, menstruating women are not bound by the above limit. When the flow of blood ceases, she will bath and then perform her Tawafus Ziyarah. It can happen that a woman is booked to leave for her country and she has not performed her Tawafus Ziyarah. **She cannot leave Makkah without performing her Tawafus Ziyarah.**[36] Women are advised to take necessary precautions when coming for Haj. If your menstruation clashes with the Haj days you have the following options:

36. Your husband never becomes Halal for you until this Tawaf is performed (see Penalties 2a).

1. Delay your departure from Makkah so that your menstruation cycle completes naturally. Perform your Tawafus Ziyarah and Farewell Tawaf then leave. This is the best option but might not be possible.

2. Usage of medicine to delay the menstrual flow. Your doctor will advise you on this. This is permissible. At the time of departure, a menstruating woman is excused from performing the Tawaful Wada'a.

Other prohibitions:
She does not make Ramal in Tawaf, i.e. walk at a brisk pace with the chest out. Whilst making Tawaf keep a clear distance from the Ka'bah and the men.
She will not run the short distance between the Green Lights in Safa/Marwah.

Owing to large crowds she must not push her way through to the Hajr Aswad or perform salah near Maqam Ibrahim.

She must cut about 1 inch (2.5cm) of her hair after Rami/Qurbani. Shaving the hair of the head is forbidden.

Modern women with very short hair resembling that of males are faced with a very tricky problem. How are you going to cut your hair? Muslim women are strongly

advised to let their hair grow naturally and not impersonate modern unisex trends, which is haraam.

She must ensure that her body is properly covered when coming into the Al-Masjidul Haraam and also during Tawaf. Avoid wearing very thin or see-through material. Women from some countries come very badly dressed in the Al-Masjidul Haraam. This is an insult to the Sacred Masjid. The most a woman can expose of her body is her hands up to the wrists, face and feet up to the ankles. If a quarter or more of the arm, neck or hair is exposed, the Tawaf will not be valid. Unless necessary, do not hold your husband's hand during Tawaf. You can make Tawaf on your own without a male companion. Leave the Mataf before salah commences.
If you cannot enter the Al-Masjidul Haraam during the last few days due to overcrowding, perform salah in your room.
When coming to be Al-Masjidul Haram do not use any form of perfume . (or any masjid)

When pelting the Shaitan at Mina, go after Maghrib or Esha when the crowd has thinned out.

Soiled underwear and the (Napaak/Najis) Ihram can be taken off, replaced or washed whilst in Ihram.

If the husband or mahram dies on Haj, the woman can complete the Haj on her own and return home.

Ladies are advised to read my book "*Lady in Haj and Umrah*" for more details.

NAFL TAWAF / FREE TIME

Every Haji or Mu'tamir must keep himself constructively occupied during his stay in Makkah. The best form of Ibadah is Nafl Tawaf. Nafl Tawaf is superior to nafl salah in the Al-Masjidul Haraam. The reason being obvious that salah can be performed anywhere in the world but Tawaf cannot be performed at any place but the Ka'bah.[37]

Some Nafl Tawaf Regulations:

For all forms of Tawaf wudu is compulsory
No specific clothing is required as long as the body is covered properly. No ramal or idtibah. A Nafl Tawaf also consists of seven rounds (shawts). Tawaf can be suspended for five salah, janazah salah or the wudu breaking.

37. People who make Tawaf of graves or so-called sacred places know that your Tawaf is the highest act of ignorance. Tawaf is a religious act reserved for the Ka'bah only.

The Tawaf can be completed from where it was left off, e.g. three rounds were completed when salah began. After the salah perform four rounds and the Tawaf is complete.

After every Tawaf perform two rakats Wajibut Tawaf. If it is a makruh time perform your salah later on.

Makruh Times:[38] **(Nafl Salah)**
From Subh Sadiq till sunrise.
From Asr till sunset.

You could then perform several Tawafs and perform your salah later on. There are no prohibited times for Tawaf.

In all Tawafs the starting point is the Hajr Aswad and the Hatim has to be encircled.
It is **not** compulsory to perform the Wajibut Tawaf at Maqam Ibrahim. You can even make it at your residence. Queuing to make Istilam should be before proceeding with the first round or on completion of the seventh round. It is sunnah to perform your Tawaf without a break.

Do not push or fight your way to the Hajr Aswad. To

38. Shafi scholars are of the view that no prohibited/makruh salah times exist in Makkah.

behave in such a manner is haraam. Kissing the Hajr Aswad is sunnah.

The Rukn Yamani (Yamani corner) is to be touched with both hands or the right hand. Kissing the Rukn Yamani or placing one's head thereon is not allowed. There is no need to lift one's hand at Rukn Yamani.

Whilst performing Tawaf do not face or look at the Ka'bah. You only face the Ka'bah when making Istilam of the Hajr Aswad.

If you have forgotten the number of shawts whilst making Tawaf rely on that which your heart inclines.

Tawaf can be made for the living or the dead, i.e. to ask Allah to pass the reward (thawab) to the third party.

Apart from Tawaf, the recitation of the Quran, Zikr (Remembrance of Allah) is also important. Try to spend more time in the Masjid than at your lodgings (this applies to Makkah and Madinah). Looking at the Ka'bah is also an act of worship (ibadah).

Nafl salah in the Hatim is equivalent to that of salah in the Ka'bah. Try to go to the Multazam to make dua, not necessarily after Tawaf. Avoid reading unauthentic matter like Dua Jameelah, Durood Taj or other duas.

Adhere to the duas of the Quran and the authentic Ahadeeth of Rasulullah (ﷺ).

UMRAH

The Umrah for the Qarin and Mutamatti has been explained in their respective sections. We are briefly revising it here again for those who might want to perform Umrah only.

1. Wear Ihram at Miqat or if you are in Makkah then go outside the Haram boundary.
2. Two rakats Salatul Ihram followed by the intention and talbiyah.
3. Come to the Al-Masjidul Haraam and perform (a) Tawaf of the Ka'bah. (b) 2 rakats salah (Wajibut Tawaf). (c) Visit the Multazam. Drink Zam Zam. (d) Sa'ee of Safa-Marwah. (e) 2 rakats salah (Mustahab). (f) Shave or cut the hair of the head. The Umrah is complete and the Mu'tamir can remove his Ihram.

Detailed advice is available in the earlier chapters on Ihram/Tawaf/Sa'ee and cutting of the hair.

Those people performing Umrah only, consult my book "Kitabul Umrah".

HAJ BADAL
(Performing Haj on behalf of a third party)

If a Muslim died without performing Haj and instructed his heirs to get a Haj performed on his behalf or is permanently disabled and unable to perform Haj personally, a deputy can perform Haj on behalf of such a person. It is best to send a person who has performed Haj and is aware of the rituals.The deputy can only perform Qiran or Ifrad.[39] The deputy should be given sufficient funds for transport, boarding, lodging and costs related to Haj.

The deputy cannot use any of these monies for buying presents or gifts. It is advisable that the deputy take general permission to spend on behalf of the deceased/ invalid in charity where necessary.

A person who did not make Haj and died with no money does not qualify as a Haj Badal case. A Nafl Haj can be made on behalf of him by his well-to-do relatives.

Severely ill and wheel-chair cases must rather have a Haj Badal performed on their behalf instead of being a burden on their family and insisting to go to Makkah. This is contrary to Quranic Teachings.

39. A difference of opinion exists on Tamattu. Some authorities maintain that one performing Haj Badal can perform Tamattu.

MISCELLANEOUS

1. Janazah salah is performed after the fardh salah. Wait a minute or two after salah. Females can also participate in the janazah salah.

2. Tahajjud azaan is made about one hour before Fajr azaan.

3. When performing salah in the Al-Masjidul Haraam, face the Ka'bah. If you do not face the Ka'bah, your salah will not be valid.

SALATUS SAFR

(The Traveller's Salah)

If a person travels more than 80km from home and stays less than 15 days at any place whilst travelling, he/she is classed as a musafir (traveller).
A musafir performing salah on his/her own or with fellow travellers will reduce the Fard rakats of Zuhr, Asr and Esha from four (4) to two (2).

The two sunnah of Fajr and three Witr of Esha are important and NOT to be left out.

The balance of the sunnah and nafl are optional.

The fairest opinion in the matter of sunnah and nafl is if

your condition is settled, perform them and if you are on the move, omit them.

Consult an Aalim as to when do you remain a musafir in Makkah. The rules are different from normal safr rules.

QURBANI (UDHIYAH)

For those who are performing Qiran or Tamattu, the slaughter of one animal is compulsory according to Haj rites. It is not binding on one performing Ifrad. This sacrifice is known as Damush Shukr (Sacrificial of Thanks or Hady). Apart from this, if you have sufficient funds and have been staying in Makkah for more than 15 days, the normal annual Qurbani is also compulsory on you. That means for certain people the sacrifice of two animals becomes binding. One for the Haj rite (Hady) and the other is the annual one.
All animals that will be slaughtered for the fulfillment of Haj rites, Qurbani, etc. should have the following qualities:

The animals should be healthy, not lame, blind, very old, sickly, horns broken or ears cut off. Hornless (from birth) and castrated animals are permissible.

Age:

Goats/sheep	- 1 year old or big in size	- 1 share
Cattle/Buffalo	- 2 years old	- 7 shares
Camel	- 5 years old	- 7 shares

Shortage of funds:

Those Hujjaj on whom one animal is wajib (Tamattu/Qiran) and do not have sufficient funds to slaughter must fast three (3) days before the 10th of Zil Haj and seven (7) days after Haj. This will make up for being unable to perform the Damush-Shukr. It is better to fast three days consecutively but it can be broken up over several days.

When arriving in Saudi Arabia the Haji is advised to put aside his money for Damush Shukr (Hady) and any other obligations. Reckless spending causes many a Haji to be penniless before the days of Haj.

Coupons:
For the past few years coupons are sold to Hujjaj where the administering authority slaughters your animal on your behalf. This meat is frozen, packed, then sent to poor Muslim countries. The following advice is given to the Haji:
Pelt the Big Shaitan on the 10th. Find out from the

slaughter-house if your animal is slaughtered. If you are unable to do so, remain in your Ihram. Perform your Tawafus Ziyarah and return to Mina. On the 12th of Zil Haj cut your hair just before sunset (by then your animal should be slaughtered). Thereafter remove your Ihram.

Note: One or two persons in possession of at least 30 coupons are allowed into the slaughter-house to witness the slaughtering of their animals.

Stricter control over wastage is being implemented at the general slaughter-houses in Mina. Your animal at times is NOT slaughtered immediately. Be sure when your animal is slaughtered, then remove your Ihram. Too many people are in a hurry to remove their Ihram as quickly as possible on the 10th. Why?

(Note: Saudi Ulama maintain that after pelting on the 10th one can cut ones hair and remove the Ihram as the slaughter house is proxy to the slaughter of your animal.)

VIOLATIONS - PENALTIES (DUM)

The Haji is warned to stay off all prohibited activities, not following set procedures and participation in any makruh actions. Violations could result in any of the following:

a. The Haj becoming nullified and to be repeated later;
b. To give out charity (about two kilos of wheat);
c. To give blood sacrifice (Dum) in the form of sheep, goat or a seventh portion of an ox or camel (when a wajib act is omitted without a valid reason);
d. To slaughter an ox or camel (all seven parts).

Items b, c and d will lower the quality of your Haj and such a Haj cannot be called an acceptable Haj (Haj Mabrur).

Items like fragrant soaps, sweets, cosmetics, scented drinks, etc. should also be avoided.

Certain prohibitions are repeated for the Haji. The prohibitions apply to the Haji/Mu'tamir whilst in a state of Ihram:

1. Wearing of sewn (stiched/tailored) garments (males).
2. Covering the head (males) or face (females).[40] Usage of an umbrella or seeking shelter in the shade is permissible. Small umbrellas fitting on the head like a hat are not allowed.
3. Plucking, cutting or trimming the hair or nails. Excessive scratching.
4. Wearing of shoes (males).
5. To kiss, touch sensually, do or say anything that

40. Those people who cover their face and head when sleeping must be careful, whilst in Ihram this can be a problem.

causes sexual excitement.
6. Sexual intercourse.
7. Vulgar/abusive language/quarreling.
8. Breaking plants, trees or harming animals of the Haram (dangerous insects, reptiles, etc. are excluded).
9. Fragrant items (mentioned earlier).

Included here are a few common violations and their penalties:

1. Entering Makkah in normal clothing (without Ihram) : sheep or goat.

2. a. Tawafus Ziyarah made during menses, post-natal bleeding (nifaas) or in a state of impurity (Hadath Akbar, where a bath is compulsory) : a camel or an ox.
   b. Tawafus Ziyarah made without wudu : one sheep or goat.

   If (a) or (b) are repeated properly within the time limit, the penalty falls off.

3. Delaying the Tawafus Ziyarah beyond the 12th of Zil Haj without a valid reason : a sheep or a goat. A menstruating woman is exempted from the aforementioned penalty. She will make her

Tawafus Ziyarah when she is over with her menstruation.

4. Tawaful Wada'a (Farewell Tawaf) - if left out : a sheep or goat. A menstruating woman is exempt from this Tawaf.

5. Leaving Arafah before sunset on the 9th for Muzdalifah : sheep or goat. The penalty falls off if one re-enters the Arafat boundary before sunset.

6. Scratching the body, beard, head, etc. causing hair to fall : a few handfuls of wheat or its value.

7. Did not make Wuqoof of Muzdalifah without any valid reason (i.e. between Subh Sadiq and sunrise - 10th Zil Haj) : a goat or sheep.

To make any blood sacrifice **in advance** for any mistakes that might occur later is of no value. Refrain from doing so. Sacrifice is made **after** the violation.
Avoid including Dum shares with Qurbani or Damush Shukr shares as Dum meat is exclusively for the poor. Rather slaughter a goat or sheep. If one did not pay the Dum penalty and left for home, send it with someone who is going to Makkah as the penalty does not expire. The slaughtering to be done within the Haram boundary.

MISSING OF HAJ OR DELAY

Once the Ihram is worn with the intention of Haj or Umrah, the Ihram cannot be removed without fulfilling one's intention. Where one is prevented from going for Haj or Umrah due to hijacking, outbreak of war, serious illness or missing a flight, there is a possibility that one can miss the Haj or be unable to perform Umrah. The following could happen:

a) Unable to reach Makkah at all and have to return home (Haj or Umrah).
b) Reach Makkah after Haj.

A case of this nature can be remedied as follows:

a) **Cannot reach Makkah:** One can forward money equivalent to the price of a sheep or goat to be slaughtered in the Haram. When the sacrifice is made you are now able to remove the Ihram. If you cannot send any money or have the animal slaughtered in the Haram, then slaughter the animal in your country and remove the Ihram.

   The Qarin will slaughter two animals, the Mufrid, Mutamatti and Mu'tamir one animal. Haj or Umrah must be repeated later.

b) **Reaching late:** Owing to some problem one did not reach Arafat on the 9th of Zil Haj. Such a person then performs an Umrah only and removes his Ihram. Haj will have to be repeated. Hujjaj who do not make it to Arafat on the 9th fall into the above category.

SPIRITUAL ASPECTS

The Haj is governed by various rules and regulations. These have been dealt with in the preceding chapters. Over and above the rules, is the **spirit of Haj**. If the spirit is absent the Haj becomes a dry and lifeless ritual. Man is not a machine that is put in motion by fixed laws like a car. He has a soul, mind and heart. Love and emotion propel him and no fixed laws exist for them. We read in the Fada'il section (Virtues) of the rewards of various deeds and actions in the Haramain Sharifain (The Two Noble Sanctuaries). These exhortations increase the eagerness of the Haji, arouse sentiments of faith and awaken his spirit. To complete his spirit of total submission and obedience, he is also warned to stay away from certain deeds.

The learned and pious have portrayed the Haj in various ways to awaken the spirit of love and rekindle the

dormant embers within the bosom. We give here some selected interpretations.

The Lesson of Love:

The Haj rites are a repetition of a saga of love, dedication and total submission, i.e. the incident of Ibrahim (Alayhis Salaam) and his son Ismail. It is a preservation of the legacy of Ibrahim and the renewal of our bond and contact with him. It is this love that stirs the Haji out of his home and native land to the sacred town of Allah. This love transcends his love for his family, wealth and possessions. Everything is left behind.

The Ihram and Miqat:

The Miqat is the border taking the pilgrim into an area that is most sacred. He has to condition his mind and body towards this sacred place by donning the Ihram and reciting the Talbiyah. He must shun many permissible fineries of this world like fragrant substances, good clothing and if his wife is accompanying him, he has to remain aloof from her. The temper has to be severely checked and the tongue controlled. All this is a purification and conditioning for presentation at His Court.

I am present O Allah
I am present

The Talbiyah stirs in him the flame of love and devotion. It unites him with the Prophets (Alayhimus Salaam) and their followers, thus linking and reminding him of that rich period that existed before. He has worn the national robe of Islam thus attuning him spiritually to the sublimity of his mission. It imposes on him a strict sense of discipline. The discipline will stand him good in the period after Haj and also the Hereafter. The equality of man is most aptly illustrated here. Not only wealth and rank but all geographical, national and racial boundaries are demolished here.

The Haji is exhorted to respect and magnify the landmarks of Allah. His landmarks are the places associated with Haj and the acts of Haj. The mere sight of these landmarks creates a reverence for the Creator. They are not only connected with the Creator but also with His Beloved ones namely Ibrahim, Ismail, Hajar and Muhammad (ﷺ).
(Mash'ar plural Masha'ir – Landmarks/Holy Sites)
A high form of bondage is displayed by the Haji in his Tawaf of the Ka'bah. Bare-headed, dressed in his white robes supplicating his Creator. A spirit of absolute

obedience resembling Ibrahim's obedience is observed. Ibrahim never questioned or doubted His Master's instructions. This blessed congregation in Makkah and its environs attract the Mercy and Blessings of Allah. Nowhere and so selflessly has such a large congregation assembled to hallow His Glorious Name and carry out unflinchingly His Commands. Shaitan faces a humiliating defeat during Haj, especially at Arafah. No proud and boastful recruits, no disobedient followers to march behind his train. In the words of Rasulullah (ﷺ) *"that Shaitan is not seen more humiliated, disgraced angry, and more small than on the Day of Arafah".*
Talha bin Ubaidullah (رضی اللہ عنہ) Malik

At Safa-Marwah the intensity of a mother's love is portrayed here. But the love of the Creator for His creation is far more. Also on the Day of Qiyamah man will be running from pillar to post. Here our search will be for someone to intercede and plead on our behalf. Let this running (Sa'ee) reminds us of things to come. It also reminds us that life is but a few turns between two points (birth-death). Let this short march place our hearts on our real destination and not distract us.

The multitude has gathered at Arafah. Hands raised in

dua. Begging for Mercy, Forgiveness and seeking His Grace.

"All of you are sinners and the best among the sinners are the repenters".

Anas bin Malik (رضی اللہ عنہ) Tirmizi/Ibn Majah

The weakness of man, his helplessness and his total dependence on his Creator is manifested here. Pride, independence, rank and wealth is demolished here. All appearing in one garb, humbly imploring their Master. There is no other Master, no other Lord and no deity except Him. The day of Qiyamah is again re-enacted here.

On pelting the Shaitan, he rebels against the Accursed One. Refusing to accept him as his friend. He defies him and knows that he cannot rely and trust him. This is the same one who tried to deter Khalilur Rahman (the friend of Allah - Ibrahim). The revolt of Ibrahim is revived by the Haji. He will resist the Shaitan and all those who want to sway his obedience and submission away from the Creator. This defiance also applies to temptation and desire. They will not be allowed to rule him. His true ruler is Allah. Then comes the sacrifice. Placing of one's wealth or part of one's wealth as Allah commands.

Then eat thereof and feed the distressed one, the needy.

(Quran 22:28)

Your wealth is not yours. As the Lord commands him, spend it accordingly. He has no absolute control of that wealth which is given to him. When slaughtering the animal, slaughter the greed, lust and self at the same time. As the life of the sacrificial animal comes to an end, let the animal within also die.

After cleansing himself, he now goes to Makkah to perform his duties there. He has removed all the idols of the self. Some shattered to pieces by stoning, some slaughtered to death. Now the heart has place for His forgiveness. When this is all completed now remember Him. If this is achieved then it is success all the way.

When you have completed your Haj rites then remember Allah as you remembered your forefathers, rather even more.

(Quran 2:200)

Finally, the Haji has to leave. The place has become too beloved to him. Separation is going to be painful. With a heavy heart he enters the Al-Masjidul Haraam. Weepingly, he performs his Farewell Tawaf and parts with the Ka'bah most sorrowfully.

And among them is he who says: "Our Lord, give unto us in this world that is good and in the Hereafter that which is good and save us from the punishment of the fire. For them there is in store a goodly portion out of that which they have earned".

(Quran 2:201/2)

MADINAH

Attachment to Rasulullah (ﷺ) in his life and in death is part of one's Iman. The deeper the attachment the stronger the Iman.

The Prophet has a higher claim on the believers then (they have on) their ownselves.

(Surah Ahzab : 6)

It is for this reason and the following Hadith that every Haji and Mu'tamir goes to Madinah.

Abdullah bin Umar (رضی اللہ عنہ) relates from Rasulullah (ﷺ), *"He who visits my grave, my intercession is compulsory for him".*

(Darqutni)

In the light of the above Hadith, a visit to Makkah without going to Madinah is incomplete.

Another reason for going to Madinah is visiting the Al Masjidun Nabawi and performing salah therein.

WHAT TO READ ON THE WAY TO MADINAH

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ
اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ
اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

On the way to Madinah, recite Salat wa Salaam (Durood Sharif) continuously. An eagerness to reach Madinah and present one's self in the Al Masjidun Nabawi should be in one's heart and as the destination nears, this eagerness should increase.

On sighting Madinah, recite the following dua:

اَللّٰهُمَّ هٰذَا حَرَمُ نَبِيِّكَ فَاجْعَلْهُ وِقَايَةً

لِي مِنَ النَّارِ وَاَمَانًا مِّنَ الْعَذَابِ وَسُوْءِ
الْحِسَابِ ۚ

After settling down, have a bath, change into clean clothing and leave for the Masjid in one's best condition. Enter from Bab Jibril[41] and proceed to the Raudul Jannah. Perform two rakats Tahiyatul Masjid. Thereafter go into Sajdah and thank Allah for bringing you here and ask Him for that which you desire.

Now present yourself at the Muwajaha Sharif (i.e. the grave of Rasulullah (ﷺ). Stand slightly distant from the brass railing and begin reciting the salam, as if you were addressing the Nabi (ﷺ) himself (your back will be towards the Ka'bah).

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ
اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيْبَ اللهِ
اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللهِ
اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

41. You could enter from any other door as well.

يَا رَسُوْلَ اللهِ اِنِّيْ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا
اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَاَشْهَدُ اَنَّكَ
عَبْدُهُ وَرَسُوْلُهُ وَاَشْهَدُ اَنَّكَ بَلَّغْتَ
الرِّسَالَةَ وَاَدَّيْتَ الْاَمَانَةَ وَنَصَحْتَ الْاُمَّةَ
فَجَزَاكَ اللهُ خَيْرًا ۚ
جَزَاكَ اللهُ عَنَّا اَفْضَلَ مَا جَازٰى
نَبِيًّا عَنْ اُمَّتِهِ ۚ

If anyone has asked you to present his/her salaams, do so in the following words:

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ
مِنْ ......Name يَسْتَشْفِعُ بِكَ اِلٰى رَبِّكَ ۚ

Move two steps sideways (an arm's length), towards the right to enable you to face the grave of Abu Bakr (رضی اللہ عنہ). The following salam is to be recited:

اَلسَّلَامُ عَلَيْكَ يَا خَلِيْفَةَ رَسُوْلِ اللهِ
اَلسَّلَامُ عَلَيْكَ يَا صَاحِبَ رَسُوْلِ اللهِ
فِي الْغَارِ اَبَا بَكْرِ نِالصِّدِّيْقَ. جَزَاكَ
اللهُ عَنْ اُمَّةِ مُحَمَّدٍ خَيْرًا ۚ

Having recited this salaam, move another step to the right so that you face the grave of Umar (رضی اللہ عنہ). Recite as hereunder:

اَلسَّلَامُ عَلَيْكَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ
اَلسَّلَامُ عَلَيْكَ يَا عِزَّ الْاِسْلَامِ
وَالْمُسْلِمِيْنَ عُمَرَ بْنَ الْخَطَّابِ
الْفَارُوْقَ. جَزَاكَ اللهُ عَنْ اُمَّةِ
مُحَمَّدٍ خَيْرًا ۚ

Thereafter move sideways towards the left and recite the combined salam to Abu Bakr (رضی اللہ عنہ) and Umar (رضی اللہ عنہ):

اَلسَّلَامُ عَلَيْكُمَا يَا ضَجِيْعَيْ رَسُوْلِ اللهِ
وَرَفِيْقَيْهِ وَوَزِيْرَيْهِ وَجَزَاكُمَا اللهُ
اَحْسَنَ الْجَزَاءِ ۚ

After this, return to Rasulullah's (ﷺ) section, recite the following verse of the Quran and make dua for yourself, family members, friends and Muslims in general. **Dua is made to Allah only. None except Allah can grant our wishes.**

"And if they did wrong then came to you and sought forgiveness from Allah and the Prophet sought forgiveness for them they will find Allah Most Forgiving and Merciful".

(Surah Nisa : 64)

Prior to your departure from Madinah, go and perform your farewell salam. The salam is the same as mentioned earlier and pray to ALLAH to bring you here again and again.

NOTE: The author and those associated with the publication of the booklet humbly request the reader to convey their salams at the grave of Rasulullah (ﷺ).

NOTES:

1. In your enthusiasm to perform salah in the established places, do not be rude or cause injury to others.
2. Refrain from worldly talks and do not raise your voice in the Masjid.
3. Bear all hardships and difficulties with a smile. Do not complain.
4. Spend as much time as possible in the Al Masjidun Nabawi. On entering every time make an intention for Nafl I'tikaf.
5. Switch off your cell (mobile) phone both in Masjid Nabawi and Masjid Haraam.

ZIYARATS OF MADINAH - MAKKAH

The following places are generally where the Hujjaj are taken for Ziyarah. Other places have been closed up or demolished due to overzealous activities of the pilgrims. See that you give most of your attention to the following: Al Masjidun Nabawi and Al Masjidul Haraam. Spend plenty of time in them and return home spiritually elevated.

PLACES OF INTEREST IN MADINAH MUNAWWARAH

1. **AL MASJIDUN NABAWI:** It being the most important part of one's visit to Madinah, here are a few aspects relating to the Al Masjidun Nabawi: Ladies enter from Door 17 and for salami Door 25.
   Raudul Jannah: (Raudatul Jannah) This is a small portion of the Masjid which is part of Jannah (see Kitabul Fada'il). Everybody rushes to the portion which can only accommodate a few hundred or even less.

   Pushing, jostling and arguments occur frequently. Rather perform salah when the place is empty and move away to a less crowded place. The area demarcating the Raudul Jannah has white pillars and off-white carpets (the white pillars in Uthman's (رضی اللہ عنہ) extension are not part of Raudul Jannah).[42]

Pillars: There are certain pillars in the Masjid which have a special significance.

42. Study the diagrams carefully of Al Masjidun Nabawi whilst in Madinah and the Al Masjidul Haraam for the Umrah.

a. **Ustuwanah Mukhallaqah:**
The Perfumed Pillar. (Ustuwanah = Pillar. Mukhallaqah = Perfumed). Rasulullah (ﷺ) used to perform his salah here. On this spot is buried the palm trunk that Rasulullah (ﷺ) used as a mimbar. This pillar is welded to the right side of the mihrab of Rasulullah (ﷺ).

b. **Ustuwanah Aishah:**
Rasulullah (ﷺ) used to perform his salah here also. Great blessings and virtues are associated with this pillar.

c. **Ustuwanah Sarir:**
Sleeping place of Rasulullah (ﷺ) during I'tikaf (Sarir = bed).

d. **Ustuwanah Tawbah:**
(Pillar of Repentance). A Sahabi chained himself to this pillar, having realised that he committed a mistake, refused to be unchained unless Allah forgives him. (Tawbah = Repentance).

e. **Ustuwanah Hars:**
A Sahabi used to stand guard here to protect Rasulullah (ﷺ) (Hars = guard).

f. **Ustuwanah Wufud:**
Deputations visiting Rasulullah (ﷺ) used to be housed near this pillar. (Wufud = Deputations).

Apart from the Raudul Jannah there is a mark on the pillars showing the original size of the Masjid during the life of Rasulullah (ﷺ); ten pillars from the room of Rasulullah (ﷺ) breathwise and ten pillars lengthwise (roughly 60 x 60 metres).

The mihrab of Rasulullah (ﷺ) is also situated in Raudul Jannah. The mimbar and azaan section are outside the Raudul Jannah.

Enter the Masjid with the intention of I'tikaf and try to spend as much time as possible in the Masjid. Be very careful of your behaviour and do not raise your voice. Do not miss a single salah in the Masjid with jamaat. If you go out on Ziyarah, be back on time. Try to spend at least eight (8) days in Madinah (see Kitabul Fada'il) **though not compulsory.** Do not kiss or touch any object for the sake of evoking a blessing. This act is reserved for the Hajr Aswad and the Quran.

2. **MASJID QUBA:** This was the first masjid built in the vicinity of Madinah. Make a point of visiting it

on Saturday after Fajr with wudu, as this was the habit of Rasulullah (ﷺ) (Bukhari). If this is not possible, then any other day will suffice. The masjid has been rebuilt and extended.

3. **UHUD:** Uhud is a mountain on whose slope the battle of Uhud was fought in 3 A.H. Here all the martyrs are buried, the most prominent being Hamza (رضى الله عنه) the uncle of Rasulullah (ﷺ). Try to visit Uhud on Thursday.

4. **MASJID QIBLATAIN:** (The Masjid of Two Qiblahs). Salah was being performed in this masjid when the order to change the Qiblah was revealed (2 A.H.). Part of the salah was performed facing Jerusalem and the other part Makkah. Both are in opposite directions. This masjid has been rebuilt and extended.

5. **SABA'A MASAAJID:** (Seven Masjids). On this site Rasulullah (ﷺ) camped during the Battle of the Trench in 5 A.H. Several masjids were erected here to commemorate the various Muslim camps. Surprisingly they are not seven in number. The highest masjid is called Masjidul Fath (Victory Masjid) and is the actual spot where Rasulullah (ﷺ) camped. A large new Masjid has been constructed

here and there is a likelihood of all the smaller Masaajid being demolished. Now open to the public.

6. **MASJID IJABA:** Three duas were made in this masjid by Rasulullah (ﷺ) of which the first two were accepted:
(i) 'My Ummah will not be destroyed by famine'.
(ii) 'My Ummah will not be destroyed by floods'.
(iii) 'That my Ummah will not fight amongst themselves'.
Rebuilt in 1998. Open at salah times only.

7. **MASJID GHAMAMA:** During the period of Rasulullah (ﷺ) stay in Madinah, Eid Salah used to be performed here. It is no longer used for this purpose. Open at salah times only.

8. **MASJID JUMU'AH:** The first Jumu'ah salah was performed here. It is very close to Masjid Quba. Open at salah times only.

9. There are several other masaajid where Rasulullah (ﷺ) performed salah. If your guide can show you these, try to visit them as well. Most are open at salah time only.

10. **AL BAQI:** The ancient graveyard of Madinah.

About 10 000 Sahabah are buried here including most of the wives of Rasulullah (ﷺ); all his daughters, his son Ibrahim, members of his family and Uthman, the third Khalifah (رضى الله عنه). If possible visit it on Friday. Entry into the cemetery is at the discretion of the authorities. Usually after Fajr till Ishraq and Asr till Maghrib daily. If accompanying a janazah, you can enter at anytime. (Women are not allowed into the cemetery.)

11. **WELLS OF MADINA:** There are several wells in Madinah from which Rasulullah (ﷺ) drank. Water exists in some, though most cannot be easily reached. Some have been covered up with the new extension.

12. The local date market is worthy of visiting. A large variety of Madinah dates are on sale here. Remember that Rasulullah (ﷺ) also asked Allah Ta'ala to bless the dates of Madinah (Muslim).

MAKKAH

The most important part of Makkah is the Al-Masjidul Haram.
Among places of interest are:

1. **MOUNTAIN OF THAUR:**
Rasulullah (ﷺ) and Abu Bakr (رضى الله عنه) hid in a cave on this mountain before making hijrah to Madinah.

2. **CAVE OF HIRA (Jabal Noor):**
Rasulullah (ﷺ) spent many days and hours in this cave meditating. Jibril's (Alayhis Salaam) first visit to Rasulullah (ﷺ) was in this cave. It is possible to climb to the top. The first verses of the Quran were revealed at the cave.

3. **MINA/ARAFAT/MUZDALIFAH:**
Places where the Hujjaj gather during the days of Haj.

4. **MASJID KHAIF (Mina):**
See Kitab Fada'il No. 21. Try to perform salah here during the days of Haj.

5. **AL MUALLA:**
The local graveyard of Makkah. Khadijah (رضى الله عنها), the most beloved wife of Rasulullah (ﷺ) is buried here. Many other Sahabah and saints are also buried here. One can enter the graveyard (men only) but the area where Khadijah (رضى الله عنها) is buried has been sealed off.

6. **MASJID JINN:**
This is fairly close to Al Mualla.

7. **MASJID NAMIRAH:**
The Masjid of Arafah. Two salahs are made on the 9th of Zil Haj (Zuhr-Asr). The Masjid remains closed for the whole year.

8. **MASJID AQABAH (or Bai'ah):**
Masjid Aqabah is in Mina near the Big Jamrah. It is here that Rasulullah (ﷺ) met the people of Yathrib (Madinah) who accepted Islam and invited the Rasool (ﷺ) to relocate to Madinah.

Some places where Rasulullah (ﷺ) performed his Salah.

1. Inside the Ka'bah.
2. Behind the Maqam Ibrahim.
3. Near the door of the Ka'bah.
4. Opposite the Hajr Aswad.
5. In the Hatim, especially under the Mizab.
6. Between the Rukn Yamani and the Hajr Aswad (a regular place before Hijrah. In this manner, he faced the Ka'bah and Masjid Aqsa).

PLACES WHERE DUAS ARE ACCEPTED

1. On seeing the Ka'bah.
2. At the Multazam.
3. While performing tawaf.
4. Near the Mizab.
5. The Hatim.
6. Between the Rukn Yamani and the Hajr Aswad.
7. Inside the Ka'bah.
8. At Maqam Ibrahim.
9. At Safa and Marwah and in between the two.
10. On the plains of Arafah (9th of Zil Haj).
11. Muzdalifah (10th night and morning till sunrise).
12. Mina, especially after stoning the first two Shaitans on the 11th, 12th and 13th of Zil Haj.

KITABUL FADA'IL
(Virtues of Haj)

1. Abu Hurairah (رضی اللہ عنہ) related that Rasulullah (ﷺ) was questioned about the best action. He said: *"To believe in Allah and His Prophet"*

   Thereafter which action? *"Jihad in the path of Allah"*. Then? Rasulullah (ﷺ) replied: *"An acceptable Haj" (Haj Mabrur)*.

   Bukhari/Muslim

2. Abu Hurairah (رضی اللہ عنہ) says that Rasulullah (ﷺ) said: *"He who performed the Haj for the sake of Allah only, did neither have sex with his wife (whilst in Ihram), nor commit wrong, will return (sinless) home like the day his mother gave birth to him"*.

   Bukhari/Muslim
3. Abdullah bin Abbas (رضی اللہ عنہ) relates from Rasulullah (ﷺ): *"He who intends Haj should perform it as quickly as possible"*.

   Abu Da'ud
4. Abu Hurairah (رضی اللہ عنہ) reports from Rasulullah (ﷺ): *"For the accepted Haj (Haj Mabrur) there is no reward except Jannah"*.

   Bukhari/Muslim
5. Abdullah bin Masood (رضی اللہ عنہ) reports that Rasulullah (ﷺ) said: "*Perform Haj and Umrah one after the other for surely they (Haj and Umrah) remove hunger and sins just as the furnace removes the impurities of iron, gold and silver*".

   Tirmizi/Nasai
6. Abu Hurairah (رضی اللہ عنہ) reports from Rasulullah (ﷺ) that *"The Haji and Mu'tamir are the guests of*

Allah. When they make dua unto Him, He accepts and when they seek His Pardon, He forgives them".

Ibn Majah

7. Abu Hurairah (رضی اللہ عنہ) narrates that *"He who leaves home intending Haj, Umrah or Jihad, and dies on such a journey, Allah will give him the reward of Haj, Umrah or Jihad"*.

   Baihaqi
8. Sahal-bin-Sa'ed (رضی اللہ عنہ) relates that Rasulullah (ﷺ) said: *"When a Muslim recites his Talbiyah, every stone and tree on his left and right recites the Talbiyah with him to the end of the earth"*.

   Tirmizi
9. Jabir bin Abdullah (رضی اللہ عنہ) relates that Rasulullah (ﷺ) said: *"Salah performed in my Masjid is one thousand times superior to salah performed elsewhere except the Al-Masjidul Haraam, which is 100 000 times superior to any other masjid"*.[43]

   Bukhari/Muslim
10. Abdullah bin Abbas (رضی اللہ عنہ) says that Rasulullah (ﷺ) addressed Makkah: *"What a beautiful town*

43. The reward of all good deeds within the boundaries of the Haram are also 100 000 times (charity, slaughtering, fasting, salah in any masjid, etc.).

you are and most beloved to me. If my people did not expel me from you I would have not stayed elsewhere".

Tirmizi

11. Abdullah bin Abbas (رضی اللہ عنہ) relates from Rasulullah (ﷺ) that Allah *sends down one hundred and twenty mercies on the Ka'bah daily. Sixty mercies for the ones performing Tawaf, forty for those performing salah around the Ka'bah and twenty mercies for those looking at the Ka'bah.*

Baihaqi

12. Abdullah bin Abbas (رضی اللہ عنہ) says that Rasulullah (ﷺ) said (about Hajr Aswad): *"I swear by Allah that He will raise it on the Day of Qiyamah in such a manner that it will have eyes to see and a tongue to speak, giving testimony about those who truthfully kissed it".*

Tirmizi/Ibn Majah

13. On the authority of Abdullah bin Amr (رضی اللہ عنہ), Nabi (ﷺ) said: "*Hajr Aswad will come on the Day of Qiyamah larger than Mount Abu Qubais. It will have a tongue and two lips and bear testimony for those who kissed it sincerely and it is the right hand*

of Allah and He shakes the creation's hand with it".

(Sahih Ibn Khuzaima, Vol 4, p. 221)

14. Abdullah bin Umar (رضی اللہ عنہ) related that he heard Rasulullah (ﷺ) say: *"The touching (of the Hajr Aswad) removes sins and whoever performs the Tawaf (according to rule) the reward is similar to that of the freeing of a slave and one does not place one's foot on the ground nor raise it (in Tawaf) except that Allah removes a sin (from his deeds) and orders for him one good deed".*

Tirmizi

15. Abu Hurairah (رضی اللہ عنہ) narrates from Rasulullah (ﷺ) that *70 angels have been placed at Rukn Yamani. Whosoever recites the following dua at Rukn Yamani, they reply, "Aamien".*

Ibn Majah

اَللّٰهُمَّ اِنِّیۡۤ اَسۡئَلُكَ الۡعَفۡوَ وَالۡعَافِيَةَ
فِی الدُّنۡيَا وَالۡاٰخِرَةِ ، رَبَّنَاۤ اٰتِنَا فِی
الدُّنۡيَا حَسَنَةً وَّفِی الۡاٰخِرَةِ حَسَنَةً
وَّقِنَا عَذَابَ النَّارِ

16. Abdullah bin Abbas (رضی اللہ عنہ) says that he heard Rasulullah (ﷺ) say: *"The Multazam is a place where duas are accepted. Whosoever makes dua to Allah at it, He answers the dua".*

Baihaqi

17. Abdullah bin Amr (رضی اللہ عنہ) says he saw Nabi (ﷺ) place his mubarak body against the Baitullah between the Door and the Black Stone with his hands outstretched and his right cheek touching the Ka'bah and supplicated. (made dua)

Abu Daud/Ibn Majah

18. Sayyidah Aishah (رضی اللہ عنہا) says that "I wanted to enter the Ka'bah and perform my salah in it. Rasulullah (ﷺ) caught my hand and placed me in the Hatim and said: *"Perform your salah in the Hatim instead of going into the Ka'bah since it is also a portion of the Ka'bah".*

Ibn Majah/Abu Daud

19. Abdullah bin Amr (رضی اللہ عنہ)relates that the Nabi (ﷺ) said: *"Surely the Black Stone and the Maqam are two of the many rubies of Jannah. Almighty Allah has dimmed it's radiance. If Almighty Allah had not decreased the lustre of it, then it would have lit up whatever is between the east and west".*

Tirmizi

20. Jabir bin Abdullah (رضی اللہ عنہ) heard from Rasulullah (ﷺ) *that the water of Zam Zam is for that (intention) for which it is drunk* (that is whatever intention one makes while drinking the water, one will achieve that intention, e.g. for thirst, food, medicine, etc.).

Ibn Majah

21. Mujahid relates that seventy five Ambiya (Alayhimus Salaam) performed Haj. They made Tawaf of the Ka'bah and performed salah in the Masjid of Mina (Masjid Khaif).

Azraqi

The Nabi (ﷺ) camped near Masjid Khaif in Mina during the Farewell Haj and performed his salah in this Masjid.

22. Sayyidah Aishah (رضی اللہ عنہا) relates that Rasulullah (ﷺ) said: *"There is no day in which Allah frees a slave (more) from the fire than the day of Arafah".*

Muslim

23. Amr-bin-Shuaib (رضی اللہ عنہ) related from his grandfather who in turn related from Rasulullah (ﷺ): *"The best dua (prayer) is the dua (made on)*

the Day of Arafah. The best dua I made and the Prophets before me (is) "There is no god except Allah who is Alone and has no partner. For Him is the Kingdom and for Him is All Praise. He has power over all things'".

Tirmizi

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ

(This dua is also known as the Fourth Kalimah)

24. Sayyidah Aishah (رضی اللہ عنہا) relates from Rasulullah (ﷺ) that: *"The stoning (of the Shaitan) and the Sa'ee between Safa and Marwah has been established for the remembrance of Allah".*

Tirmizi

25. Yahya-bin-Hussain reported on the authority of his grandfather that Rasulullah (ﷺ) on the occasion of the Farewell Haj made dua **thrice for those who shave their heads** and once for those who cut their hair.

Muslim

26. When the Nabi (ﷺ) pelted the Jamrah closest to the Masjid of Mina (the Small Jamrah) with seven pebbles, He (ﷺ) recited the Takbir with every pebble, thereafter moved forward, facing the Qiblah with raised hands for a long time. He (ﷺ) came to the second (middle) Jamrah, did the same as above then moved to the left and made dua facing the Qiblah with raised hands. Finally, Rasulullah (ﷺ) came to the Jamrah at Aqabah (Big), pelted it with seven pebbles, reciting the Takbir at each throw then moved away without stopping near it.

Abdullah bin Umar(رضی اللہ عنہ) – Bukhari

27. Abdullah bin Abbas (رضی اللہ عنہ) relates that a lady from the tribe of Khatham asked: *"O Prophet of Allah, Allah's commandment of His servants regarding Haj have come at a time when my father is very old, he cannot even mount his animal. Can I perform Haj on his behalf?" "Yes"* replied Rasulullah (ﷺ).

Bukhari/Muslim

28. *Madinah is pure. It purifies people like the fire removes the impurity of iron* (some narrations have the word evil instead of sin).

Abu Hurairah(رضی اللہ عنہ) Bukhari

29. *He who intends evil for the people of Madinah,*

Allah will melt him in the fire like the melting of lead or the dissolving of salt in water (one narration states deceives).

Saad (رضی اللہ عنہ) - Bukhari/Muslim

30. *Surely Ibrahim (Alayhis Salaam) sanctified Makkah and made dua for it and I have sanctified Madinah as Ibrahim (Alayhis Salaam) sanctified Makkah.*

Abu Hurairah(رضی اللہ عنہ) - Bukhari/Muslim

31. Abdullah bin Umar (رضی اللہ عنہ) relates from Rasulullah (ﷺ): *"He who has performed Haj and did not visit me was unkind to me".*

Ibn Adi

32. Abdullah bin Umar (رضی اللہ عنہ) relates from Rasulullah (ﷺ): *"He who visits my grave, my intercession is compulsory for him".*

Darqutni

Another narration states: *"If anyone of my Ummah has the means and does not visit me, he has no excuse".*

Wafa ul Wafa

33. Abu Hurairah (رضی اللہ عنہ) relates from Rasulullah (ﷺ): *"Between my house and my mimbar is a*

garden from amongst the gardens of Jannah" (Raudul Jannah).

Bukhari/Muslim

34. Anas bin Malik (رضی اللہ عنہ) relates from the Prophet (ﷺ): *"He who performs 40 salah in my masjid, not missing a single salah is granted exemption from the fire, exemption from punishment and shall remain free from hypocrisy".*

Musnad Ahmad

35. Sahl-bin-Hanif (رضی اللہ عنہ) relates from Rasulullah (ﷺ): *"He who performs his wudu at home then comes to Masjid Quba and performs his salah therein, his reward is similar to performing Umrah".*

Ibn Majah

(One narration states 2 rakat and another narration states 4 rakat).

36. Abdullah-bin-Umar (رضی اللہ عنہ) relates that Rasulullah (ﷺ) used to come to Masjid Quba every Saturday, at times walking or mounted and performed two rakat salah.

Bukhari/Muslim

37. Abdullah bin Umar (رضی اللہ عنہ) relates from Rasulullah (ﷺ): *"When you meet a Haji, greet him, shake hands with him and request him to seek repentance on your behalf before he enters his home because he is (already) forgiven".*

Musnad Ahmad

AFTER HAJ

In the preceding pages we have been told that the only reward for a Mabrur Haj is Paradise. We also know that Haj purifies the believer to such an extent that he (the Haji) is likened to a new-born baby. Pure, innocent and sinless.

The big test comes after the Haj. Are we going to complete the rest of our days in total obedience to Allah as demonstrated in our Haj or are we going to follow our desires and the teachings of Shaitan. If we act upon the latter then the Haj has made no impact on us. Apart from our life in this world, the Hereafter is in balance as well. If the Haj has had no effect upon us then there must be something seriously wrong. If we live as Muslims and pass our days serving Allah and His Rasool (ﷺ) then the

Haj has transformed us. The Haji has to make a sincere resolution not to go back to his old ways and habits. That Allah should guide him and make him live the life of a true Muslim and remove him from this world as a Muslim.

Whosoever is blind (of heart) in this (world) will be blind in the Hereafter and totally astray from the road (of salvation).

(Quran 17:72)

Indeed it is not the eyes that become blind but it is the hearts within the bosom that have become blind.

(Quran 22:24)

Creator of the Heavens and the Earth, You are my Protecting Friend in the world and the Hereafter. Make us die as Muslims and join us with (Your) pious (servants).

(Quran 12:101)

KITABUL AD'IYAH

(Book of Prayers)

WHEN LEAVING HOME:

بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ
وَلَاحَوْلَ وَلَاقُوَّةَ اِلَّا بِاللهِ

Bismillahi tawakaltu alallah wa la ho la wa la qoo wa tah illah billah.

In the name of Allah. I rely upon Allah.
There is no power and might except from Allah.

ON BOARDING A CAR OR OTHER VEHICLE:

اَللهُ اَكْبَرُ اَلْحَمْدُ لِلّٰهِ
سُبْحَانَ الَّذِىْ سَخَّرَلَنَا هٰذَا
وَمَاكُنَّا لَهٗ مُقْرِنِيْنَ وَاِنَّآ
اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ

Allah is the Greatest. Allah is praise is due to Allah. Glory unto Him who controlled this for

us whilst we were unable to control it. Surely our return is to our Lord.

Intention for Umrah:

اَللّٰهُمَّ اِنِّىْٓ اُرِيْدُ الْعُمْرَةَ فَيَسِّرْهَا
لِىْ وَتَقَبَّلْهَا مِنِّىْ

O Allah I am intending to make Umrah, so make it easy for me and accept the Umrah from me.

The talbiyah:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ
لَبَّيْكَ لَاشَرِيْكَ لَكَ لَبَّيْكَ
اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ
لَاشَرِيْكَ لَكَ

Labbaik. Allahumma Labbaik.
Labbaika la shareeka laka Labbaik.
Innal humda wan ni'matah laka wal mulk.
La shareeka lak.

Here I am, O Allah, here I am. Here I am. You have no partner, here I am. Surely all praise, favour and authority belong to you. You have no partner.

After the Talbiyah, the following dua was recited by Rasulullah (ﷺ):

اَللّٰهُمَّ اِنِّيْٓ اَسْئَلُكَ رِضَاكَ وَالْجَنَّةَ
وَاَعُوْذُ بِكَ مِنْ غَضَبِكَ وَالنَّارِ

O Allah! I seek Your Pleasure and Jannah (Paradise) and I seek your Protection from Your Anger and the Fire.

On the Outskirts of Makkah:

اَللّٰهُمَّ اِنَّ هٰذَا حَرَمُكَ وَحَرَمُ رَسُوْلِكَ
فَحَرِّمْ لَحْمِيْ وَدَمِيْ وَعَظْمِيْ وَبَشَرِيْ
عَلَى النَّارِ اَللّٰهُمَّ اٰمِنِّيْ عَذَابَكَ يَوْمَ
تَبْعَثُ عِبَادَكَ

O Allah! Surely this is Your Sacred Place and the Sacred Place of Your Prophet (Sallallahu

Alayhi Wasallam) So forbid the fire upon my flesh, blood, bones and skin. O Allah! Grant me protection from Your Punishment on the Day on which You will raise Your Servants.

ON ENTERING THE AL MASJIDUL HARAAM:
(Or any other masjid)

بِسْمِ اللّٰهِ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ
اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ وَافْتَحْ لِيْ
اَبْوَابَ رَحْمَتِكَ

In the name of Allah! O Allah! Shower Your Mercy upon Muhammed (Sallallahu Alayhi Wasallam).
O Allah! Forgive my sins and open for me the doors of Your Mercy.

ON SIGHTING THE KA'BAH:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ
فَحَيِّنَا رَبَّنَا بِالسَّلَامِ. اَللّٰهُمَّ زِدْ هٰذَا
الْبَيْتَ تَشْرِيْفًا وَّتَعْظِيْمًا وَّتَكْرِيْمًا وَّ

مَهَابَةً وَّزِدْ مَنْ شَرَّفَهٗ وَكَرَّمَهٗ مِمَّنْ
حَجَّهٗ اَوِ اعْتَمَرَهٗ تَشْرِيْفًا وَّتَعْظِيْمًا
وَّتَكْرِيْمًا وَّبِرًّا

O Allah! You are Peace and from You comes Peace. So keep us alive, Our Lord in peace. O Allah increase this House in dignity, honour nobility and awe. And increase him who performs Haj or Umrah in dignity, honour, nobility and piety.

INTENTION FOR TAWAF:

اَللّٰهُمَّ اِنِّيْٓ اُرِيْدُ طَوَافَ بَيْتِكَ الْحَرَامِ فَيَسِّرْهُ
لِيْ وَتَقَبَّلْهُ مِنِّيْ سَبْعَةَ اَشْوَاطٍ لِلّٰهِ تَعَالٰى

O Allah! I intend performing the Tawaf of Your Sacred House, so make my Tawaf easy for me and accept it from me. Seven rounds for Allah, the Most High.

ISTILAM OF THE HAJR ASWAD:

بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ
وَلِلّٰهِ الْحَمْدُ

Bismillahi Allahu Akbar la illah illalahu wa lillahil hamd.
In the name of Allah, Allah is the Greatest. There is none worthy of worship besides Allah and all praise belongs to Allah.

TAWAF DUAS:

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ
حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

Rabbana Aatina fiddunya hasanah wa fil aakherati hasanah wa qi na azaban naar
Our Lord grant us good in this world and the Hereafter. And save us from the punishment of the fire.

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ
اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

Glory be to Allah. All praise be to Allah. There is none worthy of worship besides Allah. is the Greatest. There is no power and might except from Allah. The Most High. The Great (Also called the Third Kalimah.)

DIRECTLY IN LINE WITH THE MIZAB RECITE:

اَللّٰهُمَّ اِنِّیْۤ اَسْئَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ
وَالْعَفْوَ عِنْدَ الْحِسَابِ ۞

O Allah, I seek comfort at the time of death and forgiveness at the time of reckoning.

AT RUKN YAMANI:

اَللّٰهُمَّ اِنِّیْۤ اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ
فِی الدُّنْيَا وَالْاٰخِرَةِ ، رَبَّنَاۤ اٰتِنَا فِی
الدُّنْيَا حَسَنَةً وَّفِی الْاٰخِرَةِ حَسَنَةً
وَّقِنَا عَذَابَ النَّارِ ۞

O Allah! I ask You for forgiveness and safety in the word and in the Hereafter. Our Lord, Grant us good in the world and in the Hereafter and save us from the punishment of the fire.

اَللّٰهُمَّ قَنِّعْنِیْ بِمَا رَزَقْتَنِیْ وَبَارِكْ لِیْ
فِيْهِ وَاخْلُفْ عَلٰى كُلِّ غَآئِبَةٍ لِّیْ بِخَيْرٍ ۞

O Allah! Make me content with that which you have given me and bless me in it and be my deputy in the welfare of all those who are away from me.

اَللّٰهُمَّ اِنِّیْۤ اَعُوْذُ بِكَ مِنَ الْكُفْرِ وَالْفَاقَةِ
وَمَوَاقِفِ الْخِزْیِ فِی الدُّنْيَا وَالْاٰخِرَةِ ۞

O Allah! I seek protection in You from disbelief, hunger and disgrace in the world and in the Hereafter.

NOTE: The abovementioned duas are some of those recited by Rasulullah (ﷺ) and the Sahabah (رضی اللہ عنہم) during Tawaf. When reciting them try to keep the meanings in mind. The Mu'tamir/Haji is not bound to these duas only and can recite anything else to suit his personal needs.

BEFORE PERFORMING THE WAJIBUT TAWAF RECITE:

وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرَاهِيْمَ مُصَلًّى ۞

Take as Your place of worship the place where Ibrahim (Alayhis Salaam) stood (to perform Salah) (Surah Baqarah:125)

WHEN DRINKING ZAM ZAM:

اَللّٰهُمَّ اِنِّیْۤ اَسْئَلُكَ عِلْمًا نَّافِعًا وَّرِزْقًا
وَّاسِعًا وَّشِفَآءً مِّنْ كُلِّ دَآءٍ ۞

O Allah! I am asking You for beneficial knowledge and an extensive sustenance and a cure from all ills.

At the Multazam pour out the essence of your requests in this world and the Hereafter.

ON MOUNT SAFA AND MARWAH RECITE:

اَبْدَأُ بِمَا بَدَأَ اللّٰهُ بِهٖ اِنَّ الصَّفَا وَ
الْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ ۞

I begin with that which Allah began with "Surely Safa and Marwah are among the Symbols of Allah."

Read three times:

اَللّٰهُ اَكْبَرُ

Allah is the Greastest.

لَاۤ اِلٰهَ اِلَّا اللّٰهُ

There is no god (worthy of worship) besides Allah

اَللّٰهُ اَكْبَرُ

لَاۤ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ ، يُحْيِیْ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ
شَیْءٍ قَدِيْرٌ لَاۤ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ اَنْجَزَ وَعْدَهٗ
وَنَصَرَ عَبْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ ۞

There is no god (worthy of worship) besides Allah, who is Alone and has no partner. For Him is All Sovereignty and for Him is All Praise. He gives life and death and has power over everything. There is no god (worthy of worship) besides Allah, who is Alone. He has assisted his slave Muhammed (ﷺ) and defeated all groups alone.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰۤى اٰلِ مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ ۞

O Allah! Shower Your Blessing, Mercies and Salutation on Muhammed and the Family (followers) of Muhammed.

BETWEEN SAFA AND MARWAH:

رَبِّ اغْفِرْ وَارْحَمْ اَنْتَ
الْاَعَزُّ الْاَكْرَمُ ؃

O my Lord! Forgive (us) be merciful (to us). Surely, You are Most Mighty and Most Generous.

ON LEAVING THE AL-MASJIDUL HARAAM (OR ANY MASJID):

بِسْمِ اللّٰهِ ، اَللّٰهُمَّ صَلِّ عَلٰى
مُحَمَّدٍ ، اَللّٰهُمَّ اِنِّىْٓ اَسْئَلُكَ
مِنْ فَضْلِكَ ؃

In the name of Allah. O Allah! Shower Your Mercy on Muhammed (ﷺ). O Allah! I surely seek from You Your bounty.

NIYYAH OF QIRAN:

اَللّٰهُمَّ اِنِّىْٓ اُرِيْدُ الْعُمْرَةَ وَالْحَجَّ
فَيَسِّرْهُمَا لِىْ وَتَقَبَّلْهُمَا مِنِّىْ . لَبَّيْكَ
بِحَجَّةٍ وَّعُمْرَةٍ ؃

O Allah! I intend performing Umrah and Haj, so make both easy for me and accept them from me. I am present for Haj and Umrah.

NIYYAH FOR TAMATTU (UMRAH):

اَللّٰهُمَّ اِنِّىْٓ اُرِيْدُ الْعُمْرَةَ فَيَسِّرْهَا
لِىْ وَتَقَبَّلْهَا مِنِّىْ ؃

O Allah! I am intending to make Umrah, so make it easy for me and accept the Umrah from me.

NIYYAH FOR IFRAD AND TAMMATTU (HAJ):

اَللّٰهُمَّ اِنِّىْٓ اُرِيْدُ الْحَجَّ فَيَسِّرْهُ
لِىْ وَتَقَبَّلْهُ مِنِّىْ ؃

O Allah! I intend performing Haj. So make it easy for me and accept it (Haj) from me.

DUA AT ARAFAT:

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى
كُلِّ شَىْءٍ قَدِيْرٌ ؃

La illaha illallah wahdahu la shareeka lah lahulmulku wa lahul hamdu wa hu wa ala kulle shayin qadeer.

There is no god (worthy of worship) besides Allah, who is Alone and has no partner. Unto Him (belongs) all sovereignty, for Him is all praise and He has power over everything.(Also called the Fourth Kalimah)

(Kindly make dua for the author and publishers)

WHEN STONING:

بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ رَغْمًا لِّلشَّيْطٰنِ
وَرِضًى لِّلرَّحْمٰنِ ؃

اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَّبْرُوْرًا وَّذَنْبًا
مَّغْفُوْرًا وَّسَعْيًا مَّشْكُوْرًا

In the name of Allah-Allah is the greatest. A humiliation for Shaitan and for Allah's Pleasure. O Allah, make it an acceptable Haj and (my) sins forgiven and (my) effort a thankful (one)

ON THE WAY TO MADINAH

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ
اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ؃

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ
اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ؃

O Allah! Shower You Mercy on Muhammad (ﷺ) and His family, followers as You showered Your Mercy on Ibrahim (AS) and His Family, (followers). Surely, You are Praiseworthy and Most High! O Allah. Bless Muhammad (ﷺ) and His family (followers) as You have blessed Ibrahim and His family (followers). Surely You are Most Praiseworthy and Most High.

ON THE OUTSKIRTS OF MADINAH:

اَللّٰهُمَّ هٰذَا حَرَمُ نَبِيِّكَ فَاجْعَلْهُ وِقَايَةً
لِّيْ مِنَ النَّارِ وَاَمَانًا مِّنَ الْعَذَابِ وَسُوْءِ
الْحِسَابِ ؕ

O Allah! This is Your Nabi's Sanctuary, Therefore make it a protection for me from the fire and a safety from punishment and an evil reckoning.

SALAM:

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ
اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيْبَ اللهِ
اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللهِ

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهٗ
يَا رَسُوْلَ اللهِ اِنِّيْٓ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا
اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّكَ
عَبْدُهٗ وَرَسُوْلُهٗ وَاَشْهَدُ اَنَّكَ بَلَّغْتَ
الرِّسَالَةَ وَاَدَّيْتَ الْاَمَانَةَ وَنَصَحْتَ الْاُمَّةَ
فَجَزَاكَ اللهُ خَيْرًا ؕ
جَزَاكَ اللهُ عَنَّا اَفْضَلَ مَا جَازٰى
نَبِيًّا عَنْ اُمَّتِهٖ ؕ

Blessing and Peace be upon You O Messenger of Allah.
Blessing and Peace be upon You O Beloved of Allah.
Blessing and Peace be upon You O Best Creation of Allah.
Blessing and Peace be upon you O Prophet and the Mercy of Allah and His Blessing.

O Prophet of Allah! I bear witness that there is none worthy of worship besides Allah, who is Alone and has no partner. And I bear witness that You are His Slave and Prophet. And I also bear witness that You passed the message. You have discharged the trust (given by Allah) You have counselled the people May Allah reward You well May Allah reward You on our behalf better than which Allah rewarded any prophet on behalf of his ummah.

NOTE: There is no fixed Salam to be recited at the Muwajaha Sharif. The first line or the first few lines will also suffice.

Salam on behalf of others.

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ
مِنْ ....يَسْتَشْفِعُ بِكَ اِلٰى رَبِّكَ ؕ

Peace be upon You O Messenger of Allah from……………(name). He is requesting You to plead to Your Lord on his behalf.

SALAM TO ABU BAKR (رضی اللہ عنہ)

اَلسَّلَامُ عَلَيْكَ يَا خَلِيْفَةَ رَسُوْلِ اللهِ
اَلسَّلَامُ عَلَيْكَ يَا صَاحِبَ رَسُوْلِ اللهِ

فِي الْغَارِ اَبَا بَكْرِ الصِّدِّيْقِ. جَزَاكَ
اللهُ عَنْ اُمَّةِ مُحَمَّدٍ خَيْرًا ؕ

Peace be upon You O Deputy of Rasulullah.
Peace be upon You O Companion of Rasulullah in the cave, Abu Bakr Siddiq. May Allah reward You well on behalf of the Ummah of Muhammad (ﷺ)

SALAM TO UMAR (Radhiallahu Anhu)

اَلسَّلَامُ عَلَيْكَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ
اَلسَّلَامُ عَلَيْكَ يَا عِزَّ الْاِسْلَامِ
وَالْمُسْلِمِيْنَ عُمَرَ بْنَ الْخَطَّابِ
الْفَارُوْقِ. جَزَاكَ اللهُ عَنْ اُمَّةِ
مُحَمَّدٍ خَيْرًا ؕ

Peace be upon you O Leader of the faithful.
Peace be upon you O pride of Islam and The Muslims, Umar bin Khattab-Al-Farouk. May Allah reward you well on behalf of the Ummah of Muhammed (ﷺ)

COMBINED SALAM:

اَلسَّلَامُ عَلَيْكُمَا يَا ضَجِيْعَىْ رَسُوْلِ اللّٰهِ
وَرَفِيْقَيْهِ وَوَزِيْرَيْهِ وَجَزَاكُمَا اللّٰهُ
اَحْسَنَ الْجَزَآءِ ۝

Peace be upon you O Two Resters (besides) Rasulullah, his Two Companions and Ministers. May Allah reward the two of you an excellent reward.

NOTE: The Mu'tamir will see and hear people reciting some very flowery and fancy Salams and duas at various Ziyarats. Rather recite a simple dua in your own language from the botton of your heart than something unknown to you.

RETURNING HOME:

When Rasulullah (Sallallahu Alayhi Wasallam) used to return from an expedition, Haj or Umrah he used to say the following:
On every climb (uphill) he used to recite the takbir thrice. Thereafter he recited.

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ اٰئِبُوْنَ تَائِبُوْنَ
عَابِدُوْنَ سَاجِدُوْنَ لِرَبِّنَا حَامِدُوْنَ
صَدَقَ اللّٰهُ وَعْدَهٗ وَنَصَرَ عَبْدَهٗ
وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ ۝

There is none worthy of worship besides Allah who is Alone and has no partner. His is the Kingdom and for Him is all praise and He has power over everything.
(We are) Returning, repenting, worshiping, prostrating and praising our Lord. Allah has fulfilled His Promise, assisted His slave and defeated the combined groups all alone.
(Bukhari)

TERMS

Arafat (also Arfah): A plain near Makkah. Situated outside the Haram boundary (20 km from Makkah).

Attar (Itr): Perfume.

Damush Shukr: Sacrifice of Thanks by those performing Tamattu or Qiran Haj (also called Hady).

Dum (Lit Blood): A penalty for omitting or contravening certain rites of Haj.

Dua: Prayer/to pray to Allah.

Fard (pl. Fara'id): Compulsory act or duty.

Ghusal: To bath according to the rules of Islam.

Hadath Akbar: (Major state of impurity) After sex, seminal discharge, menstruation or post natal discharge. Ghusal is compulsory thereafter.

Hadath Asghar (minor impure state): Wudu required only. After breaking wind, going to toilet, awakening, etc. one is in a state of Hadath Asghar.
Hady: Sacrificial animal in Haj.

Haj Badal: Haj performed on behalf of someone else.

Haj Mabrur: An accepted (pure) Haj.

Haji: One who performs/performed Haj (p. Hujjaj).

Hajr Aswad (Hajr = stone, Aswad = black): Formerly a pure white stone from Jannah. Presently broken into about eight pieces.

Halq: To shave the hair (of the head) after Umrah or Haj. Men only.

Haram (Holy Place/Sanctuary): Fixed boundaries around Makkah in which the following is prohibited: Hunting/ cutting trees, plants, fighting, killing.
(Bukhari/Muslim)

The Al-Masjidul Haraam and Al Masjidun Nabawi are also commonly called Haram or Haram Sharif.

Haraam: Forbidden (also sacred - Al-Masjidul Haraam - The Sacred Masjid).
Hateem: Semi-circular shaped area adjoining the Ka'bah. Formerly part of the Ka'bah.

Ibadah: Worship.

Idtiba: To wear in Tawaf the upper Ihram garment in such a manner that the left shoulder is covered and the right shoulder is bare (for a Tawaf followed by Sa'ee only. Not for salah).

Ifrad: To perform Haj only (a person performing Ifrad is called a Mufrid).

Ihram: Two pieces of unsewn (untailored) cloth worn by all male Hujjaj and Mutamirin (for ladies their normal clothing).

Istighfar: Seeking repentance.

Istilam (to kiss/touch): Kissing the Hajr Aswad or touching the Rukn Yamani. Rasulullah (ﷺ) did not kiss or touch any other part of the Ka'bah.

I'tikaf: Secluding one's self in the Masjid during the last ten days of Ramadan. Great virtues have been associated with this act. One can intend seclusion for a short period in the Masjid at any time (Nafl I'tikaf).

Jamrah (pl. Jamarat): Means a stoning place (commonly called the Shaitan). There are three such places which one has to stone: Jamratul Kubra - The Big Stoning Place. Jamratul Wusta - The Middle Stoning Place. Jamratul Ula - The Small Stoning Place.

Originally Shaitan appeared before Ibrahim (Alayhis Salaam) at these three places. Ibrahim (Alayhis Salaam) stoned him. Situated in Mina. Redesigned in 2008. The pillar has been replaced by a large wall surrounded by a low oval-shaped wall.

Janazah Salah: Salah for the dead.

Mahram: A male relative whom you cannot marry.

Makruh: Unpleasant/disliked. (Makruh Tahrimi - very unpleasant bordering on haraam).

Maqam Ibrahim: Lit. Standing place of Ibrahim (Alayhis Salaam). On this spot is a rock bearing the footprints of Ibrahim (Alayhis Salaam).

Masnoon: According to the sunnah.
Masjid Khaif: The Masjid of Mina. About 200m from the Small Jamrah.

Masjid Namirah: The Masjid of Arafat.

Mataf: Place of Tawaf. The area around the Ka'bah.

Mihrabun Nabi: The place where Rasulullah (ﷺ) performed Imamat (led the congregation). (In Madinah.)

Milain Akhdarain: Two markings between which Hajar the wife of Ibrahim (Alayhis Salaam) ran in search of water; between Safa and Marwah - green lights mark this portion.

Mimbar: Pulpit. The Friday Khutbah (sermon) is delivered from here.

Mina (also Muna): 5 km from Makkah. (Situated in the Haram.)

Miqat: A fixed place which cannot be passed on the way to Makkah without Ihram (pl. Mawaqeet).

Mizab: Gutter from the roof of the Ka'bah. Falling into the Hatim.
Months of Haj: Shawwal - Zil Qad - Zil Haj.

Muhrim: One who is in a state of Ihram.

Multazam: A space of two metres from the door of the Ka'bah till the Hajr Aswad.

Mustahab: Occasionally done by Rasulullah (ﷺ). There is a reward for doing it and no sin for leaving it.

Mu'tamir: One who performs/performed Umrah (p. Mu'tamirin).

Muwajaha: Face section of the Prophet's grave.

Muzdalifah: A place near Makkah (10 km). (Also in the Haram.)

Nafl: Optional/extra.

Niyyah: Intention.

Qiran: Umrah and Haj performed in one Ihram. One performing Qiran is called Qarin.

Qasr: To trim the hair of the head. Men and women.
Qurbani (Udhiya): To slaughter an animal in commemoration of Ibrahim's act between the 10th and 12th of Zil Haj. This act is not connected to Haj rites.

Ramal: To walk briskly with the chest out in the first

three rounds. For a Tawaf followed by Sa'ee. Men only.

Rami: To stone/pelt.

Sa'ee: To go from Safa to Marwah and back, seven times (Safa-Marwah - two hills traversed by Hajar, the wife of Ibrahim (Alayhis Salaam) in search of water and people.) The Sa'ee is a re-enactment of this.

Sahabah: Companions of Rasulullah (ﷺ). (Sing- Sahabi)

Sajdah: Prostration.

Salam: Greetings.

Shawt: One circle around the Ka'bah. Seven shawts equal one Tawaf. Also for Safa-Marwah.

Subh Sadiq: Early dawn (starts about 90 minutes before sunrise).

Sunnah (pl. Sunan): That which the Nabi (ﷺ) said, did or approved of.

Sunnah Muakkadah (insisted upon sunnah): An act performed regularly by Rasulullah (ﷺ).

Taa'if: One performing Tawaf.

Tahiyatul Masjid: Two rakats Salah performed when entering the masjid (lit. Greeting of the masjid).

Tahlil: To recite La ilaha illallah. (No god except Allah.)

Takbir: To recite Allahu Akbar. (Allah is the Greatest.)

Talbiyah: To recite Labbaik. (I am present.)

Tamattu: Umrah and Haj performed in two separate Ihrams (one performing Tamattu is called Mutamatti).

Tasbih: To recite Subhanallah.

Tawaful Qudoom: Tawaf of Arrival (in Ifrad and Qiran).

Tawaful Wada'a (also Tawaf Sadr): Farewell Tawaf prior to one's departure from Makkah.

Tawafus Ziyarah (also Tawaful Ifadah): A Tawaf performed after stoning the shaitan/slaughtering/ cutting of hair on the 10th of Zil Haj or thereafter (before

sunset of the 12th of Zil Haj).

Udhiya: Sacrificial animal slaughtered between the 10th and 12th of Zil Haj.
A universal act. Not specifically related to Haj (Qurbani).

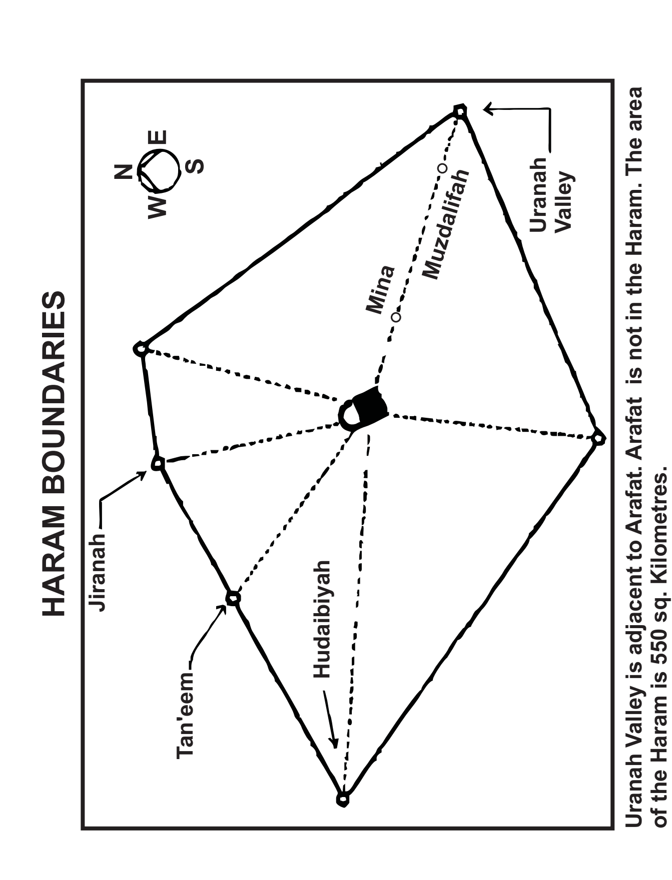
Umrah: A small Haj. Performed any time of the year except from the 9th till 13th Zil Haj.
Ustuwanah - Pillar
Wajib: Compulsory (pl. Wajibat).

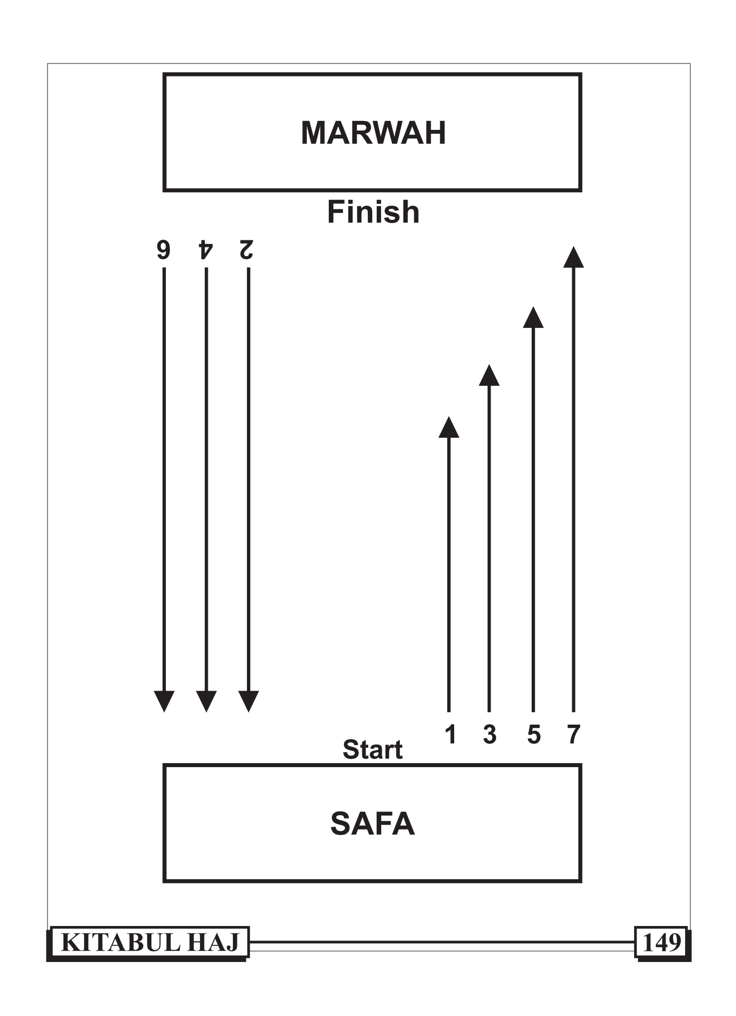
Wajibut Tawaf: Compulsory two rakats performed after every Tawaf.

Wuqoof: The standing or stopping at Arafat on the 9th of Zil Haj between midday and sunset. Also at Muzdalifah before sunrise.
Zam Zam: The miraculous well created for Ismail (Alayhis Salaam) situated near the Ka'bah. No longer accessible to the public.

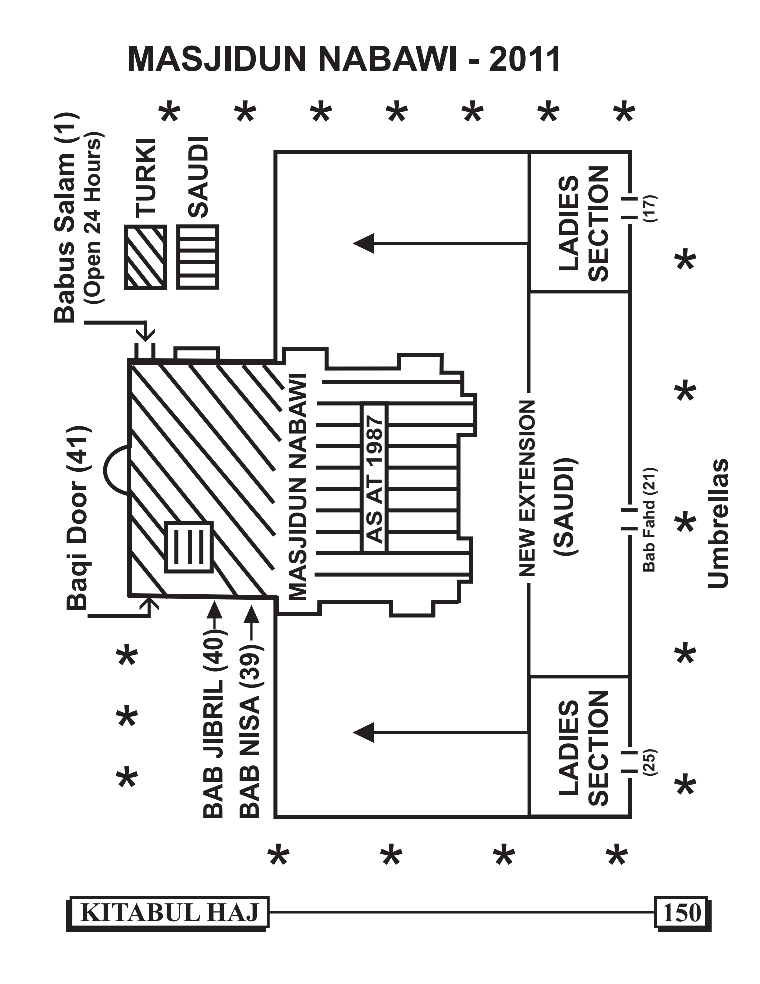
Zawal: Actual midday (lit. Not 12.00p.m.).

Zikr: Remembrance of Allah or the recitation of His Names.

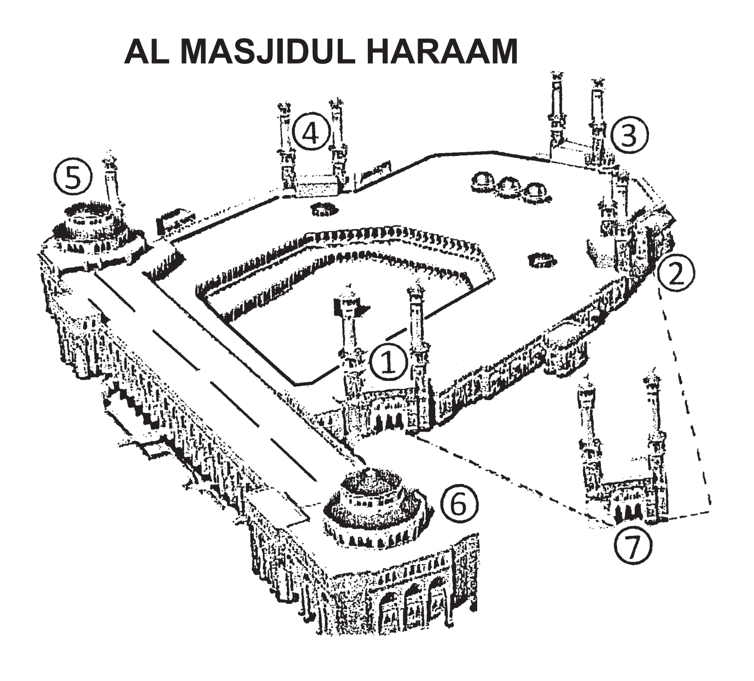




MASJIDUN NABAWI - 2011



AL MASJIDUL HARAAM



1. Bab Fath
2. Bab Umrah
3. Bab Fahd
4. Bab Abdul Aziz
5. Safa
6. Marwah
7. Proposed Bab Abdullah

RAUDUL JANNAH AND ITS PILLARS

